

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LVIII.

Jackson, Miss., December 10, 1936

NEW SERIES  
VOLUME XXXVIII. No. 50

## Who's Who and What's What

The world famous Crystal Palace of London, covering 28 acres of ground, was destroyed by fire last week. It was built in 1851.

The church at Blue Mountain listened recently with delighted attention to a sermon by Dr. W. T. Lowrey who was many years pastor there.

We are sorry to hear of the recent death of Mrs. J. J. Mayfield of Canton, widow of the former pastor at Canton who passed away two or three years ago. She was Miss Lucile Goodrum of Warren County. Her health has not been good for some months and she passed away at the State Sanatorium in Simpson County. The burial was at Canton. She leaves several children from fifteen to twenty-five years of age.

Pastor Walter S. Landrum conducted a Bible study and training course at Clear Branch church in Rankin County for four days the past week. He taught the book of Ephesians and had with him one day Rev. D. W. McLeod, one day Secretary Auber J. Wilds and the editor, and one day Rev. W. L. Howse and Miss Minnie Landrum. The weather was unfavorable throughout the week making the congregations small, but those who came were enthusiastic in their spirit of cooperation and expressions of appreciation. We believe this kind of program can be conducted with great profit to our country churches.

Pastor J. W. Faulkner of West Point, Ga., formerly of Leland, Miss., writes to commend Dr. F. E. Smith who has recently become pastor at Greenville. He says: "Dr. Smith has had a splendid record during his ministry, having served three very strong churches in our State and one in Louisiana. He went from the First Church of Augusta, after nine years of as fruitful a ministry as any man in our State. His denominational leadership was recognized by all of our people. He served on most of our boards and has been honored with a Doctor of Divinity Degree by Mercer University. He is one of the best read men that we had in the State. He has, possibly, the largest library of any minister we had. Because of his culture and character and consecration, he should find in his adopted State a real opportunity to serve."

There has been some discussion of whether or not the government should include preachers in its old age security program. Somebody better do something quick, for the churches are now classifying as "too old" the men past forty. The age at which folks in other lines of work may begin to get the benefit of government aid is 65, but that won't help a lot of our preachers. If a preacher is "too old" at forty, we had better lower our figures for aid. What is there about preaching that makes a man prematurely old. Old at forty! People used to brag about being "fair, fat and forty." But now the preacher must begin to sit in a corner when he gets to forty. Poor old fellow! Won't somebody get him a walking stick and a cob pipe, or something by which he can while away the idle hours from forty to eighty, or say a hundred? Or maybe somebody can raise the price of a treatment at a beauty parlor, where he can have his face lifted by plastic surgery, the wrinkles ironed out and give him a bottle of hair dye. What is to become of the poor fellow?

The Convention Board adopted for 1937 the ratio of division of funds of the Cooperative Program, of 60 for state objects and 40 for Southwide objects. This is as it has been for the past year. The percentage for State Missions was reduced from 26 per cent to 25 per cent, and the one per cent was added to Ministerial Education, making it 3 per cent instead of two as previously, according to instructions of the Convention.

The Convention Board adopted the report of its Budget Committee, setting the figure for State Missions for 1937 at \$32,500 instead of \$30,000 as last year, at the suggestion of Secretary Gunter. The increase was thought to be justified by the prospect of larger giving. Of this amount the distribution agreed upon was as follows: Sunday school work, \$8,500; B. T. U. work, \$4,400; church building, \$4,200; evangelism, \$2,300; student secretaries, \$2,500; Indians, \$480; historical Socy., \$67; and pastoral support, \$9,000.

All officers of the Convention Board were elected unanimously without any contests. President M. P. L. Love was re-elected; as were also Recording Secretary W. E. Lee, and Executive Secretary R. B. Gunter, the last named for the seventeenth year. Dr. G. P. White of Hazlehurst was elected Vice-President. The opening devotional service on Monday evening was conducted by Pastor W. W. Kyzar of Meadville. Dr. Gunter announced that all appropriations of the Board for 1936 have been paid and no debt has been incurred. He called attention to the deficit of the Baptist Record, and announced that \$138,000 are now due or past due on Education Commission bonds, including principal and interest. This condition has obtained for some years. Committees were appointed on all departments of the Board's work to study their needs and bring in reports and recommendations at this meeting of the Board which continued through Tuesday.

Within the lifetime of some people now living Baptists began work in Sweden; now there are about 75,000 Baptists in that country. And we are told that the work was begun by a Swedish ship captain who was converted in New Orleans where our Home Board was working. Recently Rev. C. J. Olander, one of our Mississippi pastors told us that his grandmother was one of the first Baptist converts in Sweden, and that on account of the opposition to Baptists there at that time, she was baptized at night in the ocean to avoid trouble. Some time afterward she and her husband came to America with their children where they could worship God without lot or hindrance. Of course Baptists in Sweden are not now persecuted. The Baptist World Alliance was held in Stockholm in 1923.

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Believe it or not the keys to unlock the problem of ministerial dependency in old age "hang at the girdle of the man in the pulpit." Unless the minister instructs his people in regard to their Christian duty here they may never know it. The Apostle Paul if he were living would, in the judgment of the writer, explain the Age Security Plan to the churches.

This is budget making time. A word from the minister right now may suffice to secure the inclusion of Age Security in the budget. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

Central Mississippi Preachers' Conference at Clinton, Monday, Dec. 14. On the program are Drs. M. O. Patterson, G. P. White, R. B. Gunter, L. B. Campbell, and a "free-for-all."

Pastor R. W. Porter has resigned the care of the church at Long Beach effective Jan. 1st. We do not know what his plans are but hope he stays in Mississippi.

Our people are grieved to know of the continued and serious illness of Dr. W. E. Farr, who has been several weeks in the Baptist Memorial Hospital in Memphis. Recently the Grenada Hospital requested the privilege of having him as its guest indefinitely, and as soon as he can be removed he may be taken there. He was pastor at Grenada some years ago and did a great work there, and these people remember him gratefully and affectionately.

The church at Charleston has called Rev. Earl McElroy of Owensboro, Ky., and he accepts to begin work there Jan. 1st. Brother McElroy is a Mississippian, reared in Oxford where his people are excellent members of the Baptist church, educated at the University of Mississippi and at the Louisville Seminary. He was pastor some years ago at Second Church, Greenwood. Our people will welcome him back to the state.

Northside Church, Jackson, through Pastor Metts, surprised the Convention Board Monday night when opportunity was given for applicants for help to present their cases. Brother Metts read a statement from the church giving a brief story of its work since its organization in 1930, thanked the Board for help, and stated that no more help is asked. The church has enlarged its budget by \$1,500 for next year. This is a record of faith and grace, and made the hearts of many glad.

There were quite a number of representatives of the churches which are asking for assistance at the Board meeting Monday night. These were all given a courteous hearing of five minutes each before the entire Board, and then permitted to carry their cases to the committees in charge of these subjects. Port Gibson was represented by Rev. R. A. Eddleman (supply pastor), Dr. M. O. Patterson, former supply, and by Mrs. Cason and Dr. May. Center Terrace Church in Canton was represented by Pastor M. J. Derrick. Brother Petty spoke for Bolton in Hinds County, a town which has never had a Baptist church, though not far from Clinton. Brother Petty has found some thirty Baptists there and has been preaching to them of late. Deacon Burns spoke for Farmhaven in Madison County. Pastor H. L. Byrd for Calvary Church, Greenwood, and was seconded by Dr. F. J. Chastain. Pastor R. L. Breland asked help for a new church building at Tillatoba. Missionary W. S. Allen pleaded for aid for Pass Christian and Bay St. Louis. Pastor H. G. West told of the storm stricken churches in Tupelo. The Woman's Work was represented by Mrs. Anderson of Belzoni and Mrs. D. C. Simmons of Jackson. C. J. Olander reported on the condition of our old preachers and asked that a special offering be taken for them for Christmas. Two Chinese brethren Lett and Li told of the progress of the mission work among their people in the Delta, and of their desire for a church building for which they asked aid. They now use the church house of the white Baptists in Cleveland. Dr. Li is employed by the Home Mission Board of Atlanta, and devotes himself to the Chinese in a large territory in Mississippi and across the river in Arkansas.

## Sparks and Splinters

**Pastor O. H. Richardson** of Shannon joins the editorial staff of the Baptist Clarion, published at Fulton by Pastor A. M. Overton. Blessings on them all.

**Mrs. Una Roberts Lawrence**, one of our Home Board workers, is said to have been appointed by President Roosevelt on the commission to study farm tenancy.

**Brother R. E. McPhee**ters, pastor of Daniel Baptist Church, has been seriously ill in the Baptist Hospital. He is now improving and hopes to be out in a few days.

**Dr. W. W. Hamilton** recently assisted Pastor W. B. Abel in a good meeting at Poplar Springs Church in Meridian. Dr. and Mrs. Hamilton were entertained in the home of Mr. and Mrs. Henry F. Broach.

A pastor in Germany was recently barred by the government from teaching in the schools because he prayed publicly that the Lord would grant to Hitler "guidance of his Spirit, so he may submit humbly to it."

**Annual National Convention of Evangelists** will be held in Louisville, Ky., Dec. 27-Jan. 3, at the Armory, with headquarters at Kentucky Hotel. President M. F. Ham will preach the opening sermon.

A Catholic priest teaching in St. Louis University is quoted as saying: "Democracy is the most difficult form of government ever attempted. The world has come to distrust it. If the currents now prevailing continue, a dictatorship in America is inevitable."

From the Biblical Recorder we learn that Woodrow Wall, son of Dr. Zeno Wall, has announced his purpose to enter the ministry. He is a student in Mars Hill College. Dr. Wall has retired from the presidency of the North Carolina Convention after serving with distinction for four years.

**Rev. J. L. Boyd** offered his resignation to the Bowmar Avenue Church, Vicksburg, on Nov. 29, to be acted upon by the congregation later. He is one of the best men and best pastors in the state, and any church will be fortunate which secures his services. The record of the work done at Bowmar Avenue in the past few years excites the admiration of all who know about it. Improvements have been made on the church building and grounds and on the parsonage. The financial condition of the church has been strengthened; the spiritual life built up; the church has done a fine piece of missionary work in starting two missions which have grown into churches; and the church has come to be recognized as a strong spiritual force in the city and county. May the Father's richest blessings continue with brother Boyd wherever he labors and leads.

The Carnegie Foundation a few years ago conducted an investigation of the conduct of college football, with special reference to the subsidizing of players by the colleges. It is said to have improved conditions. But now the Foundation feels it necessary to make another investigation into commercialized college athletics. This is one of the most serious problems which will confront Christian people in the immediate future. Our college authorities should have the prayers of all the people that God will give them wisdom to deal with it. It has come now to where a college president jeopardizes his position or his influence by any effort to properly regulate college sports. And anybody else who raises a question or makes criticism of present conditions, becomes a target for all athletic maniacs. That colleges have sought athletes and have been willing to compete with one another in financial bids for them is a known fact and reveals a sad condition. That even high school games have become occasions for open drinking and gambling is attested to us by those who attend. Isn't the iniquity of the Amorite about full?

The Five Thousand Club in Mississippi looks to the payments of debts on our Baptist institutions in the states. The Alabama Convention recently launched a 7,500 club for a similar purpose.

Our summer revivals were good. Three were baptized at Old Montpelier, one at Hebron, and twelve at Pheba. Several came by letter—three at Hebron, one at Cedar Bluff and two at Pheba. —R. O. Bankston.

Are the churches going to ignore Thanksgiving day as a day to offer thanksgiving to God? It has come to be recognized as a day for football games and general outings. Maybe we will have to appoint another day for Thanksgiving.

Every year some of our subscribers give The Baptist Record as a Christmas present to friends, and this is a constant reminder of their kindness, and a valuable contribution to their usefulness in the service of the church. We hope many may do this during the month of December.

The Five Thousand Club is grateful for the work of brother A. L. Goodrich, circulation manager of the Baptist Record, as chairman for District 6 in the Five Thousand Club. Brother Goodrich is doing an excellent piece of work in organizing and directing his district.—Skilton.

Dr. and Mrs. A. B. Wood who are entering upon their work at Forest are "the salt of the earth." They come from our section here, and are loved and held in the highest esteem. Receive them whole heartedly and use them often. Sincerely, Zeno Wall, Shelby, N. C.

Brother J. A. Rogers of Amory spent a few days recently with relatives in Brandon. We were happy to have him as a visitor to Baptist headquarters in Jackson. He is much improved in health, and friends have recently given him a new car to replace his 1927 model, and though fourscore years old he is making his circuit with his accustomed zeal.

All patriotic citizens should pay their taxes; and every Christian should give liberally to his church. Between the two if any preference is to be shown it should be in favor of the church. The federal government allows a 15% deduction from the income tax where it has been given to the church. Our state government allows a deduction of 10%. It is just as well to give it to the church, or the tax collector will get it.

We learn that Lowrey Memorial Church at Blue Mountain, founded 57 years ago with 54 members, still has in its membership three of the charter members, Mrs. Berry, Mrs. Ray, (both daughters of Gen. Lowrey) and Mrs. Buchanan. Four others of the charter members are living elsewhere, namely: Mrs. Janie Lowrey Graves, long a missionary in China, now living in Mobile; Judge P. H. Lowrey of Marks; Mrs. Sallie Ball McCall of Texas; and Mrs. Robbie Winbourn Baker of Memphis.

We cannot see that it is a violation of the fundamental principle of separation of church and state for the government to pay young men and young women for service rendered, with the knowledge that these young people are to use the money in securing an education in a denominational or sectarian school. But for the government to contribute money obtained by taxation, for the support of a denominational institution, either to pay its faculty or to improve its property is a violation of this principle. Baptists ought not to seek any such benefits and they should protest against any other religious institution receiving them.

We have greatly enjoyed reading the new book by Rev. Jacob Gartenhaus, entitled The Rebirth of A Nation. The author is a converted Hebrew, and our Home Board evangelist to his people. This book is a study of the prophecies relating to the gathering of Israel back to Palestine, and sets forth the amazing progress that has been made in their return in the past few years. It is a subject our people are much interested in and the book is a valuable contribution to our knowledge of this subject by one who believes the Bible and looks for the conversion of Israel to faith in Jesus as the Messiah. It is published by the Sunday School Board and sells for 75c cloth bound, or 50c paper bound.

## THANKS

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I am indeed thankful to the many friends who have wired and written me. I have had letters and telegrams from churches, pastors, merchants, bankers, lawyers, college presidents and high school superintendents. Some of these letters from all sections of Mississippi, some from North Carolina, Tennessee, Missouri and Louisiana. Out of the very deep of my heart I sincerely thank each and every one for the kindly expressions of love and sympathy manifested in my interest. I am at home now and my office secretary is taking this from my home. I am improving and hope to be about my work again right soon.

J. E. Byrd

## MINUTES AND OTHER RECORDS WANTED

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To Association and Convention Clerks—

Dear brethren:

Here, in the Library of the Baptist Bible Institute, we are trying to anticipate the needs of future historians and research workers by making just as complete as possible the files of all denominational books and publications. Especially are we striving to complete the files of our Baptist papers, state convention and district association minutes, with the catalogues and other publications of our schools. It is an immense work to properly index and preserve all these, with the other historical material of various kinds sent us from time to time. But our Library Committee has decided that this is a service we ought to render the denomination, so have employed the help needed to do the work.

This letter is written with the earnest request that every state convention and association clerk will send us promptly a copy of this year's minutes, also, if he has copies of past sessions he can furnish, he will let us know just what he has so we can check our files to see if we lack those numbers. To do this will require but little time and trouble for any one, but if all will cooperate, we will have here material of priceless value to the future historian, who alone can visualize what a benefit it will be to find all this material in one place. Will not every clerk, who reads this, please send at once a copy of his last minutes, and also write us if he has copies of past sessions. We will carefully catalogue and preserve it and thank you for cooperating in this much needed service for our Baptist cause.

Address, Librarian, Baptist Bible Institute, 1220 Washington Avenue, New Orleans, La.

J. E. Gwatkin, Librarian

## BR WHAT IS A BUDGET?

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A budget isn't sums to me;  
It's happy school girls' faces,  
It's tired, sick mothers getting well,  
It's light in gloomy places.  
It isn't just long columns full  
Of "headachy" addition,  
It's missionaries sailing out  
To fill a Great Commission.  
It's you and I, who'd like to go,  
And send our gifts to prove it.  
How wonderful a budget is!  
It lives, and so I love it.

—Edith G. Estey

—BR—

Why does the United States Government provide for the social security of workers in factories, shops, mines, mills, stores, offices and other places of business and excludes from such provision the pastors and other employees of our churches and boards? The answer to this is simple—it is because our churches did not want to be taxed by the Federal Government; but this should not mean that the churches are unwilling to take the necessary steps to protect those who serve them against dependent old age.

The Relief and Annuity Board is the agency of our Baptist churches for doing this and the Age Security Plan and the Service Annuity Plan provide the method. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

## News and Truths About Our Home Mission Work

### HOME MISSION BOARD

J. B. LAWRENCE, Executive Secretary

#### RESCUE MISSION MINISTERS TO MORE THAN LIVE IN JACKSON

Records for the Rescue Mission in New Orleans, as compiled by Dr. J. W. Newbrough, superintendent, show that from January 1, 1933, through October 31, 1936, services were attended by 117,157, lodging was given to 103,029, free meals were given to 75,942, and 1,091 made professions of faith.

In other words, during a period of less than four years the gospel was preached to twice as many people as live in the city of Jackson, three times as many were given lodging as live in Meridian, and free meals were given to a number equal to the population of Mobile.

Already in ten months of 1936, 25,627 have attended services, 22,472 have received lodging, 21,583 have been given free meals, and 583 have made profession of faith. The mission has ministered in ten months to as many people as live in Vicksburg.

The auditor's report for this period shows receipts of \$10,809.68, against expenses of \$11,290.73, or a deficit of \$481.05. The building is owned by the Home Mission Board, and Dr. Newbrough's salary is paid by the Board, but all operating expenses are met by voluntary contributions.

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#### MISSISSIPPI PASTOR ACCEPTS MISSION OPPORTUNITY

An opportunity for real home missions has been seized by Rev. J. G. Chastain, Sr., Lexington, Miss., and the Baptist Church at Hughes, Arkansas, according to an account in *The Arkansas Baptist*.

Brother Chastain held a revival recently for Mexican cotton pickers in the Delta. He preached in Spanish for eight days to large congregations, and several were converted.

The Hughes Baptist Church, Rev. H. L. Lipford, pastor, had already received several Mexican members as a result of services held a year ago by brother Chastain, and a number of others were added during the recent revival.

A Mexican preacher, Rev. Eluterio Gonzales, graduate of Mexican Baptist Institute, Bastrop, Texas, is conducting services for the Mexicans regularly. A limited supply of Spanish Bibles, hymn books and Sunday school literature has been secured by brother Lipford.

"So far as I know," says brother Chastain, "this is the only Spanish mission along the Mississippi between New Orleans and St. Louis."

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#### SIGN-SONG SAVES DEAF MUTE'S LIFE

Rev. A. O. Wilson, missionary to the deaf, says that sign-singing has a great influence on the deaf, even as singing does on those who hear. He gives the following examples:

"Recently at the close of a service, a deaf man handed me a piece of paper as he hurried out. In the note he said that that morning he had decided to end his life, but my hymns had given him new courage.

"I went after him, and in a talk found that the depression had hit him hard. He had lost all his money, had no job, and there was nothing to look forward to. He had a loaded gun with him. Now he is in good spirits and has a good position.

"The songs I used that morning were 'What A Friend We Have In Jesus' and 'Why Should I Feel Discouraged.'

"Once a song leader asked me to sign a solo, 'Lord, I Give My Life To Thee,' for the hearing congregation. He sang it orally and the organist played. We had practiced beforehand so that I was able to keep up. After we sang, when the pastor gave the invitation, a young man came forward and gave himself to Christ. He said that he had been touched by that silent hymn."

JOE BURTON, Publicity Secretary

#### CUBAN AMERICAN COLLEGE DOUBLES ENROLLMENT

Cuban American College has enrolled more than twice as many students as at the same time last year, Dr. M. N. McCall writes.

"Space in the Temple," he adds, "is really scarce, and we are feeling the need of a new school building." Classes meet in the Baptist Temple, a building which houses, in addition to the College, the Seminary, a print shop, the American missionaries, and seminary students; and provided a place of worship for two churches, one American and the other Cuban.

"Seminary work is going on smoothly," Dr. McCall states. "We have opened enough new city missions to give a mission to each two of the twelve students in residence. The young men enjoy this work, and it is good for them."

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#### SPANISH IN NEW MEXICO PRESENT MISSION CHALLENGE

New Mexico has a population of 500,000, sixty-five per cent of whom speak Spanish, according to J. G. Sanchez, missionary to the Spanish-Americans. Albuquerque, the largest city, with a population of 40,000, has six Baptist churches: three English, one Spanish-American, one Negro, and one Indian.

There are ten Spanish Baptist churches in New Mexico and five missions, with a membership of 500. In 1935 there were eighty-five baptisms in these churches.

Last year these churches gave \$1,500. "Our churches are composed of poor people who are day laborers," brother Sanchez explains, "but they are learning to tithe."

Brother Sanchez has been moderator for nine of the fourteen years of the existence of the Spanish-American Baptist Association.

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#### MAN CONVERTED WHO OPPOSED GOSPEL SERVICES

"Last month I visited in the home of a man who did not want his family to attend preaching services. Now that man is a member of our church and four members of his family are also. Yesterday I baptized him. All of his family are happy that he has been converted to the gospel."

"In the community where he lives there are many Catholics, and I think he will be the means of others believing in Christ."

"In addition to this man, nine others were baptized yesterday. There are still others who are awaiting baptism. All the members are happy and actively working."—I. E. Gonzalez, Mexican missionary, Austin, Texas.

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#### MISSION BUILT IN ILLINOIS

Missionary G. O. Foulon, with the help of volunteer workers, has recently completed a chapel at Coello, Illinois, which will be used as a mission building by the foreigners.

Seats have been built to accommodate ninety, and pews and other furniture have been installed in the new building.

On a recent Sunday, with fifty-four in Sunday school, a Polish man, present for the first time, was added to the enrollment, and a fine spirit characterized the services.

Brother Foulon has engaged in mission work in Illinois, chiefly among the French, for over twenty years. He has conducted many tent revivals in a number of mining camps in southern Illinois. He was appointed by the Home Mission Board three years ago.

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This is budget making time. A word from the minister right now may suffice to secure the inclusion of Age Security in the budget. Thomas J. Watts, Executive Secretary, Relief and Annuity Board, 2002 Tower Petroleum Building, Dallas, Texas.

#### WHY HURRY?

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Yes, we may have just about all the speed we want these days, and this in almost every phase of our complex existence. But we should not forget that always this excess of speed will have to be paid for by some one. The preacher gets in a great hurry, and therefore preaches without due preparation. The Sunday school teacher teaches without prayerful and deliberate preparation. The result in each case can not be the best. The same thing is true everywhere.

I am thinking especially of our conventions. We undertake to do in part of two days that which should require a week. If our Convention could meet Monday night and continue till Friday afternoon; or what would perhaps be better, if we could meet Tuesday night and continue through the following Sunday there would be time for prayerful, deliberate facing of all the facts concerning the work of the Convention. Surely no one would doubt the desirability of such preparation for doing the Lord's work entrusted to our hands.

Instead of this, what do we find? In almost every instance, there will be only a few minutes devoted to the weightiest subjects that come before the Convention. The very things which alone can really justify having such a meeting at all are given relatively little time, and in many cases, only the most meager consideration. My brethren, these things ought not so to be.

However, this rush and hurry to get through not only characterizes the discussions on the floor of the Convention, but, worse if possible, the same thing can truthfully be said of the work of committees in getting up their reports. Let me be rather specific. There was a committee of the recent Convention which had less than two hours for deliberation, and less than one hour for preparing the report after the session of the committee. And yet this committee was charged with a responsibility quite as heavy as that of any other in the Convention, if not a bit more so. It should have had several hours for prayerful consideration, a full facing of all the direct facts and also all accessory facts concerning the matter. Yet the committee had scarcely time to get the feel of responsibility until further consideration was impossible for lack of time.

And then with less than one hour for the writing of the report, and no time at all for the proper consideration of the written report by the committee prior to its presentation to the Convention, it is no wonder that rush and hurry and a sense of frustration and incompleteness should be in the minds of many of the delegates. Under such short time for consideration, no group can hope to do its best work on any subject, much less on those that require the most prayerful and thorough preparation, and the most careful deliberation.

This is no apology for any report offered at the Convention. They all may have been just as they should have been. But even so, what has been said remains painfully true. Right conclusions hastily reached are never as effective as right conclusions prayerfully and deliberately reached.

Brethren, we should learn, so it seems to me, that in a democracy the time element must enter in, and that no democracy, whether in church or state, can do its best in meeting its responsibilities in undue haste, or in an impromptu fashion.

J. N. McMillin

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And now brother Taylor, editor of the *Baptist and Reflector*, says that he has come to the conclusion that the method of disposing of the report at the Southern Baptist Convention on the question of a Social Service Bureau was a mistake. The reason given for the laying on the table was the impression that those who favored it were jeopardizing the evangelical faith and injecting rationalism into the Convention. Such a fear does no credit to those who entertained it. The explanation is not an improvement on the action taken.

# EDITORIALS

## NOT THE TEACHING BUT THE TEACHER

In the closing words of Jesus' conversation with Nicodemus, Jesus gave him enough to think about the rest of his life. It was certainly more than he was able to take in at the time, and he must have carried away with him instruction about the mission and nature of Jesus which he could mull over for many days to come. Nicodemus was utterly confused about what Jesus had said about the new birth. He did not know what to make of it. He could not see beginning, middle nor end of it. He threw up his hands in helplessness: "How can these things be."

Then Jesus did not make it light for him. He rather challenged his pretensions to the position of teacher. What business have you teaching God's people, when you do not know the way to become a child of God? How can you teach about the kingdom of God when you don't know the essential nature of it? Jesus announces His own authority as a teacher: "We know . . . No man hath ascended into heaven, but he that descended out of heaven, even the Son of Man who is in heaven." And he faithfully and gently rebukes Nicodemus for not believing His witness, not accepting the word which Jesus brought. "I told you earthly things and ye believed not, how shall we believe if I tell you heavenly things?"

Jesus has no hesitation in proclaiming his own and his sole authority in matters of religion. He is the only one who can speak with authority here. No other has been in heaven. But He is even now in direct and immediate fellowship with heaven. Even while on earth, while speaking with Nicodemus, He was face to face with God, with the spiritual world. He lived in it, and it was as familiar to Him as the streets of Jerusalem were to Nicodemus, and as real. Jesus will have none of that fictitious honor which puts high value on His teaching, but does not recognize His divine position. The attitude of mind which approved and accepted whatever of his teaching commended itself to the consciousness or reason of his hearers and was not accepted on the basis of the authority of Jesus himself, found no favor with Jesus. He makes it plain that He has a right to teach because of the unique position He occupies. His word is final for faith and facts because He knows what He is talking about. And He knows what He is talking about in the realm of the spirit, in heavenly things, because heaven is His element, He "came down from heaven," and he "is in heaven."

Now Nicodemus, and all your successors, take this home with you and think it over. And maybe there will be some "long, long thoughts." It is not the teaching but the teacher that you need to know. Or to put it in another way, you can't have the teaching apart from the teacher. We are not students of a certain philosophy of the universe, nor yet of the kingdom of God. It is not abstract truth that we need, it is a leader and Lord. Yea more than that it is a Savior from sin. And Jesus does not let him go till this has been plainly declared.

For there is the reference to the brazen serpent lifted up before the eyes of the people who had sinned rebelliously against God and were dying as the result of it. Here is God's merciful provision against perishing. And it was effective. "Even so shall the Son of Man be lifted up." The thing that shuts the door to all the knowledge of God is sin. All the teaching on earth is of no avail till sin is removed. The whole revelation of God is sealed with seven seals, and the only one who can open the seals is the Lamb slain, the Lamb of God that taketh away the sin of the world. Until Nicodemus and all the rest of us find this out and come by this road, all instruction falls on dead ears and hearts and souls.

How long it took Nicodemus to find this out we do not know. But we do know that the last

we hear of him is at the cross of Christ where he joins Joseph of Arimathea, brings one hundred pounds of ointment to care for the body of Him who had been lifted up that whosoever believeth may in Him have eternal life.

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### WHY JESUS CAME

Jno. 3:16

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This question requires two answers. One relates to God; the other relates to man. One deals with the motive behind his coming; the other deals with the purpose of his coming. One deals with the nature of God; the other deals with the need of man.

The verse begins with "for"; "for God so loved the world." This, of course, joins it to the previous verse, and gives the reason and explanation of that verse. That verse compares the lifting up of the Son of Man with Moses' lifting up the serpent. In both cases it was in order that people might not perish; in one case the giving of physical life; in the other, eternal life. The method and purpose are closely alike. And then John gives the reason for the coming of Jesus and the purpose of his coming: "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have eternal life." These are John's explanation of the words of Jesus.

How rich and inexhaustible they are! How unfathomable! They have probably brought more souls home to glory and to God than any other words in the Bible. We do not undertake to sound their depths here, but merely indicate two things revealed in them. First of these is that the coming of Jesus is because God's love could not be satisfied without it. God being what he is, there was nothing that could prevent its coming into expression just in this form, the gift of his Son. This is the explanation of the word "must" in the previous verse: "the Son of man must be lifted up." There is nothing in the universe that could prevent it. There is no other expression of the love of God that is adequate. Nothing else that he can do would meet the requirements of his love. God gave his best, his all. And he did it to satisfy the agony, the craving, the yearning, the compassion, the mercy, the love of his fatherly heart. God wanted man to know that he loves him. Love must be made known; it will not lie concealed. It finds satisfaction only in full outpouring, in adequate expression. He wants all men to know it, the world to know it, the whole, wide, wicked world. Yea, he would have all created intelligencies to know something of the breadth and length, the height and depth, of that love which passes knowledge. None of us can understand and know God apart from Jesus Christ; and we cannot know Jesus Christ except as we see in him the expression of the unspeakable love of God. It was John who wrote in another book, (Rev. 1:5-6) "Unto him that loveth us, and loosed us from our sins by his blood; and he made us to be a kingdom, to be priests unto his God and Father; to him be the glory and the dominion forever and ever. Amen. Behold he cometh." It is enough to set the whole world, the whole universe to singing: "And every created thing which is in the heaven, and on the earth, and on the sea, and all things that are in them, heard I saying, Unto him that sitteth on the throne, and unto the Lamb, be the blessing and the honor, and the glory, and the dominion, forever and ever."

But this is not all the reason for Jesus' coming. The other stated in this great passage in the gospel of John as the purpose of it, is that men might not perish, but have eternal life. God is not going to put his love on display just as an exhibition of it. It is because there was need of it. The tragedy of the cross, the coming of Jesus, the death of the Son of God, was not a vain glorious display. It was because there was necessity for it. It would be foolish for a man to stick his hand in the fire just to show his wife that he loved her. But if he rescues her from a burning building by his own suffering and at the peril of his own life, that is quite a different matter. If there were no necessity for the

coming and suffering of Jesus, then indeed "Christ died for naught." But there was need, that men "should not perish," but might have eternal life.

This same John said, "The whole world lieth in sin." Sin means eternal death, separation from God, for God cannot look upon sin. It was to overcome this havoc wrought by sin that Jesus came. It was a fearful necessity, the deliverance of a lost and ruined world. Sin cost man the loss of everything. And it cost God the loss of his Son. Here in the cross of Christ the issue was joined. Sin met God and lost. The Love of God and the righteousness of God, which had fought for the good of man, met and won their triumph. Justice was vindicated and the love of God found a way to save the world.

In the cross of Christ I glory,  
Towering o'er the wrecks of time;  
All the light of sacred story  
Gathers 'round its head sublime.

### MERCY TURNED TO JUDGMENT

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When John had said that the reason for Jesus' coming was the unquenchable love of God, he then turns to state the negative side of the same thing, Jno. 3:17-21. It was not the purpose of God to judge the world by the coming of Jesus. That was not in the heart of God. There was nothing but love and mercy behind the coming of Jesus. God's only desire was that the world through him might be saved. The sole reason for Jesus' coming was to satisfy the heart-longing of our heavenly Father to deliver man from peril and ruin, to restore him to the favor of God, to the practice of righteousness and to the likeness of God. It was to remove every obstacle to man's return to God, whether these obstacles were in the justice of God which had been violated, or in the nature of man which had been corrupted and perverted. The whole scheme and plan originated with God, was inspired by His love, and was carried out by His wisdom and power. "God sent not the Son into the world to judge the world, but that the world should be saved through him."

Here the American Revised Version correctly uses the word "judge" where the old version has "condemn." There is a kindred word to this which always specifically means condemn. But this word does not necessarily mean condemn. The reference here is not to final sentence of condemnation passed upon a soul, but rather the revealing of the whole actual nature of man so that it is made manifest that he is a sinner, that he is lost and in need of salvation. Judgment is a word of wider meaning than condemnation. We say a man has no judgment, or shows poor judgment, and mean that he is lacking in clear discrimination, that he cannot distinguish the things that differ. A man says, "It is my judgment," meaning it is his opinion after careful investigation of the facts and utilizing all the light he can get. More specifically judgment is one's decision as to whether a thing is right or wrong, true or false. Or you may have passed judgment on a case which will come into court, but this is not official sentence. That is given at the proper time in the proper way by the proper official. When he does it it is condemnation, the sentence is passed and the penalty is determined. But when John uses the word judgment here, it is not the word of final condemnation; that will come at the proper time. But it is a revelation or manifestation of the nature and condition of man now, so that he may see how he stands before God, and may have opportunity to change all this before it is everlastingly too late, when sentence of condemnation will be passed.

This revelation of the nature of man is made by Jesus coming into the world, by his having come into the world 1900 years ago. He did not come to pass judgment, but his coming made this judgment inevitable. The coming of Jesus then and the preaching of Jesus now has the inevitable effect of lining men up where they belong. "This is the judgment that the light is come into the

(Continued on page 8)

## Convention Board Department

R. B. GUNTER, Cor. Sec'y.

*This one thing we do, pay our debts.*

### OUR COMPLEX DEBT

It is doubtful whether one out of every 50,000 of the 250,000 white Baptists in Mississippi realizes the seriousness of the Baptist debt situation in Mississippi. For the information of those who read the Baptist Record, some information is being given for careful and prayerful consideration.

1. Since 1930, there has been paid in interest on educational obligations through the Baptist Convention Board office (to say nothing of the interest paid by institutions of the Convention) \$205,955.36. If outstanding obligations of the Convention are met on time, and by the time the last bonds mature, the Convention will have paid out by 1947 in interest alone a sum larger than the total paid since 1930, as given above.

2. The total indebtedness of the State Convention and that of its institutions is at present \$1,036,564.45. This is \$2,848.07 more than the total indebtedness was one year ago. \$503,100.00 of this amount is bonded indebtedness in the interest of our schools. Compute the interest on \$1,036,564.45 at 6% and you will find that the interest is \$62,193.86 a year, or \$170.00 a day, and some of the creditors are charging 7% interest.

Notwithstanding these facts, the people who have made these debts have done the greater part of the thinking and the talking for the State Conventions.

3. The deficits on the Baptist Record for the past nine years give a total of \$35,285.21. These deficits have to be taken from the Cooperative Program receipts before distribution is made to all of the participating interests.

In the light of these facts, balanced thinking will lead to the conclusion that the payment of outstanding indebtedness is not a minor objective and that the major purpose in life cannot be realized by those who look upon these financial obligations as minor matters. It is hard to think of a greater mistake that a denomination could make than to treat as a minor affair such tremendous responsibilities as the paying of this stupendous indebtedness. This indebtedness means that those to whom this money has been promised have paid for more than \$1,000,000.00 worth of work for Mississippi Baptists. Now they want their money, much of which is past due.

4. Past due obligations are as follows:

Bonds which matured Dec. 1, 1935.....	\$ 11,000.00
Bonds which matured Dec. 1, 1936.....	29,000.00
Interest due June 1, 1936.....	15,000.00
Interest due December 1, 1936.....	15,000.00
Past due to Mississippi College and Blue Mountain College.....	55,000.00
Due Banks.....	7,000.00
Due Individuals.....	6,000.00
\$138,000.00	

There are other obligations included in the more than \$1,000,000.00 total which are also past due. We have listed above only the obligations of the Education Commission, which is an agency of the State Convention and whose indebtedness was authorized by the Convention.

This writer is not ready to say that no mistake was made in the making of these debts, although laymen were in the lead. Both preachers and laymen are responsible. The purpose for which some of the debts were made was good. But more money could have been raised doubtless in cash campaigns before the money was promised than has been raised in campaigns since the Convention became involved. Furthermore, the tremendous amount of interest could have been saved. It was a layman who was responsible for the more than \$100,000.00 defalcation in the Foreign Mission Board and it was a layman who was the

defalcator in the Home Mission Board to the tune of almost \$1,000,000.00. The layman, however who led in Mississippi movements for bonded indebtedness is as honest as the days are long, and to the certain knowledge of this writer he was not in sympathy with the making of as much indebtedness as was made.

It is doubtful whether any individual can speak authoritatively in saying that the Bible approves of making debts. The sin of not paying debts would never be committed were no debts made. This distinction should be made between making debts for religious work and making debts in business and state and national affairs. When debts are made for a religious organization, such as Baptists have, we must depend upon the free-will offerings of the constituency for funds with which to pay the debts. Furthermore, religious institutions, as a rule, do not yield revenue with which to pay debts. This is very true of schools. In business one can calculate his income and plan his payments out of the revenues produced by the business. In state and national affairs the constituency can be assessed and forced to pay the amount necessary for retiring indebtedness.

It is true that the principle of love should be, and doubtless is, the motive power with Christians, and if the love is sufficient the obligations will be paid. But in our denominational affairs, all church members do not love our institutions and very few love to pay debts. All who contribute, as a rule, prefer to make their contributions for work yet to be done rather than for the payment of money which has already been expended. It cannot be said with absolute certainty that our institutions could not have been doing the work which they are now doing had we not made debts. Doubtless, we could have raised more money in cash campaigns in anticipation of what was going to be done than we have been raising to meet obligations already made. Our trouble is that we have been thinking on the wrong side of the ledger. We have been thinking that we must make debts in order to make progress. Now judgment day is ahead of us, and what shall our answer be?

5. We are inclined to think of our institutions as permanent possessions. In this connection, we do well to remember that one of our institutions, Clarke College, has already passed to the town of Newton for sewerage and paving taxes and the Convention is not able to redeem it. Furthermore, some endowment funds were not permanent as were many other investments during recent years. We should strive to make them permanent. Therefore, our interest account should be cut down, and to do this we must cut the principal down.

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### COMPARING 1933 AND 1936

The value of the Mississippi cotton crop for 1933 was in round numbers \$66,000,000.00. The total receipts in the Baptist Convention Board office for that year amounted to \$100,259.48.

The value of the cotton crop in 1936 is \$134,000,000.00. The total receipts in the Baptist Convention Board office for the Convention year just ended amounted to \$202,614.98.

—BR—

Some Japanese have invited Ghandi from India to visit them. Now if he spends Christmas in Japan he had better get on more clothes than usually shown in his pictures.

Miss Mary Colgate, member of a prominent Baptist family, of Yonkers, N. Y., passed away recently, having given in her will \$250,000 to the Eastern Baptist Theological Seminary in Philadelphia; \$115,000 to various Baptist churches; \$100,000 to the Ministers and Missionaries Benefit Board of the Northern Baptist Convention; \$100,000 to the Association of Baptists for Evangelism in the Orient; \$100,000 to the Woman's Am. Bap. For. Missn. Socy.; \$50,000 to the Am. Bap. Forn. Missn. Socy.; \$25,000 to Gordon College; \$25,000 to the Virginia Union University; \$10,000 to Colby Junior College; \$10,000 to Baptist Home for Aged; \$50,000 to the Watchman Examiner, and about \$100,000 to other benevolences.

## LET'S GO

By A. L. GOODRICH, Circulation Manager  
"Ask the People and They'll Subscribe"

### ABOUT THE BUDGET

Several new churches are planning to put the Record in the budget. Let us urge every pastor and every church to consider this forward, progressive, profitable and helpful step.

Budget subscriptions are \$1.00 per year, payable monthly, quarterly, semi-annually or what have you.

### HELP STILL NEEDED

We lacked five of reporting a circulation of 9,000 at the Natchez Convention. Last week we TEARFULLY dropped 225 whose subscriptions had expired and had not been renewed. At that rate in 40 months we will be back to zero. We can't cover the state each month. The pastors can. If each pastor will see those whose subscriptions expire, nine-tenths of them will renew. (We send the pastors a list of the expirations in their church each month.) Brethren the Record is a part of the Mississippi Baptist program. Let's push it. It will help you, your work, your church, your denomination and your God.

### SHARE CHRISTMAS

Many of you have had a prosperous year. Others have not done so well. Many of them want the Record but are unable to take it. Why not send it to some friend who is unable to take it? If you don't know to whom to send it, ask us for a name.

No better Christmas present could be given. And if you mention it, we'll be glad to send them a card to reach them Christmas telling them that you are sending it to them for 1937.

### A REAL OPPORTUNITY

"This is to inform you that your request for subscription renewal to Mr. .... is addressed to one who has passed to realms beyond. He was loyal to your paper. I don't have the means to continue his subscription, so I regret very much to have to give it up. Pray for me and my little grandchild who is left for me to rear."

Mrs. ...."

Won't some good Baptist send us a subscription so that the Record will continue to go to this good widow?

### ANOTHER OPPORTUNITY

A good Baptist deacon, lost his home, his wife and now his grown daughter who was his housekeeper. (All in last few months.)

He wants and needs and enjoys the Record.

You send the money, we'll send the paper.

You'll have a more enjoyable Christmas if you do.

—o—

### WANTED—MORE HERRINGS

"I am enclosing two dollars for two more subscriptions to the Baptist Record. This makes 9 subscribers from our little church which you stated would be enough to get the Record at \$1.00 per year. This is 75% of the Baptist homes.

Mrs. Jack Herring."

Won't other women in other churches do as this good woman has done?

Many could if—

### HIGHLAND CHURCH, MERIDIAN

No more constructive work is being done anywhere than that of Rev. J. H. Street, the much beloved pastor of Highland Church, Meridian.

We were on the program of their annual "Denominational Day." All phases of the work were presented by different speakers. Our subject was "The Cooperative Program."

Their evening service begins at 5:00 p. m. They had the largest evening audience we've seen in many a day.

They are evidently a warm bunch. The church recently caught on fire.

(Continued on page 8)

MEMORIAL ADDRESS AT SALEM BAPTIST  
CHURCH SITE, FIRST BAPTIST CHURCH  
IN MISSISSIPPI  
By Geo. P. White

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Having visited the old First Baptist Church in Charleston, S. C., held two meetings in the Welch Neck Church in the Pee Dee section of South Carolina, three meetings in the church where the remains of Luther Rice was buried, lived neighbor to two sons of the physician who attended Luther Rice in his last illness, spent the night in the home where he was taken sick, I esteem it an honor to be called on to bring this memorial address as we mark the site where representatives of those pioneer Baptists began their labors to plant the Baptist faith in Mississippi.

**Historical**

In 1682 a Baptist church was organized in Kittery, Maine, by a company who came from Massachusetts, on account of persecutions. But this church "was so harried by fines and imprisonments that it was broken up." Some of the members of this church went to Summerton, near Charleston, S. C., where they organized a church in 1684. Later the church was moved to Charleston and became the First Church of Charleston, which is still thriving.

A group of Baptists drifted into the Pee Dee section of South Carolina, either from Charleston, or from the Welch Neck church, and in the spring of 1780, under the leadership of Richard Curtis, Sr., left the Pee Dee section and crossed the mountains into Tennessee where they planted a crop, made boats, gathered the crop and in the fall set sail down the Tennessee River on their way to Mississippi. There were three of these boats. After a seige with the Cherokee Indians, who slew all on the third boat except one woman, whom they held as a hostage for three years, they landed about 20 miles from Natchez, at the mouth of Cole Creek. Later they made their way to this spot. First they worshipped in their homes, but later, in 1791, seven members who had brought their letter with them from South Carolina constituted a temporary church organization. This was under the leadership of Richard Curtis, Jr., the elder Curtis having died in 1784. Thus was laid in the midst of persecution, prosecution, hatred and suffering the foundation of Baptist faith and practice in Mississippi.

As we stand on this spot made sacred by the faith, courage and conviction of our fathers there comes to us the words of the prophet (Zech. 1:5), "Your fathers, where are they?" Where are the Baptist fathers who climbed mountains, stemmed the river, fought the Indians, braved the dangers of persecution, arrest and imprisonment for the sake of liberty provided in the gospel, and their faith in the immortal right of the believer—the competency of the soul?

They sleep in the dust of this soil made sacred by their sacrifice and suffering for soul liberty. The house they built has likewise crumbled to dust. But the seed they planted and watered with their prayers and tears has multiplied a thousand-fold, and we, their children, have received from them a great Baptist heritage. To call attention of our successors to this heritage we dedicate this marker today that they who pass by may be reminded that this is the place where Mississippi Baptists had their birth.

**Our Baptist Heritage**

1. These Fathers Left Us A Great Fundamental System of Truth.

In the first minutes of this early church we find that they believed fully in the proper observance of the Lord's Day, church attendance, brotherly love, avoiding the going to law with each other, redemption through Christ, pardon by the atoning blood of Christ, justification through the imputed righteousness of Christ, baptism by immersion, final perseverance of the saints, resurrection of the dead, and return of the Lord and the judgment for sin. And the word of God was the "only certain and infallible rule of faith and obedience."

The time is upon us when we need to reiterate

in some quarters these great doctrines. They represent the foundation truths upon which our great denomination rests, and faith in which has made it what it is today.

We cannot overlook the fact that we are living in an age when the faith for which our fathers suffered and died is being assaulted in many places and in many ways—from the pulpit, the press, the platform, and in the schools, colleges and seminaries Jesus Christ is being crucified afresh. Baptists must awake to their responsibility to keep pure the gospel truth, and hold our youth in this restless, questioning age of skepticism and profligacy to the fundamentals of our fathers, and to the word of God.

2. Our Fathers Have Left Us the Heritage of a Great Program.

After some efforts that had failed to accomplish the desired results, on Dec. 23, 1836, the following resolution expressed in part the program of Mississippi Baptists: "Resolved, That we deem it expedient to form a convention of the Baptist denomination in the State of Mississippi for missionary purposes, and other objects connected with the Redeemer's kingdom on earth—particularly in the State of Mississippi." This resolution was from the Clear Creek Baptist Church at Washington, Miss., and was introduced by Rev. Ashley Vaughn, and adopted.

In this resolution we have the crystallization of the sentiment behind all scriptural activities of Baptists—the salvation of the lost at home and abroad. However, before this resolution which begins concerted action, Mississippi Baptists missionary activities had been going on among the Indians of Mississippi, and in Louisiana where special missionary efforts led to the forming of the First Baptist church in New Orleans.

From these small beginnings in Mississippi, and in cooperation with Southern Baptists, we have come upon our great missionary enterprise. While our fathers sleep the seed which they had planted are being multiplied a thousand-fold through their sons and daughters in the faith.

3. Our Fathers Have Left Us A Great Heritage in Achievements.

God has wrought many things in the world through the faith, labors and sacrifices of Baptists. When He wanted a great poem, outstanding in its nature and contents, He called on John Milton, a Baptist, to write it. When He wanted the world to receive its greatest Christian Allegory He called on John Bunyan, a Baptist, to write Pilgrim's Progress. When He needed a great national hymn He called on S. F. Smith, a Baptist, to write, "My Country 'Tis of Thee." When the need came for a leader to "elicit, combine and direct the energies of American Baptists" for the spread of the Gospel in the World He called to the Baptist fold Luther Rice. Time would fail to tell of the great teachers, Boyce and Broadus; McLaren, the expositor; Spurgeon, the preacher; Gambrell, the great commoner; Mullins, the new interpreter of our faith; Robertson, the world-renowned Greek scholar; Tichenor, the Christian statesman; Willingham, the personality of Foreign Missions, and Mell, the great Baptist parliamentarian.

But back of these Richard Curtis, Jr., led in the formation of the first Baptist church which perhaps gave birth to some of these.

On the humble beginning of these fathers has been erected the denominational life and activities of which we are so justly proud. From one church with seven members we have come to 1,512 churches with an enrollment of more than a quarter million. With no Sunday school we now have 1,302, with an enrollment of 135,248. With no property to begin with we now have church property valued at \$48,616,905. A hospital valued at \$340,000. Three colleges with property valued at \$1,502,721, and endowment valued at \$1,226,873, or a total educational equipment of \$2,729,594, with almost 1,000 students enrolled.

Then there was no paper published to encourage the little company of believers. Now we have a most excellent paper, edited by one of our best editors, going into about 9,000 homes.

In addition to these visible achievements there

is another fact not to be overlooked: The spirit of unity and brotherly love that cements our brotherhood together. It is true there have been differences and difficulties that threatened to rend asunder and bring disaster to the work. But the spirit of charity has prevailed and today we march as one great body inspired by one great motive—to hasten the coming of His kingdom. Surely this is the spirit of the fathers and is left us as a part of our heritage.

4. Our Fathers Left Us A Great Heritage in the Challenge to Carry On.

"Our fathers, chained in prisons dark,  
Were still in heart and conscience free;  
How sweet would be their children's fate,  
If they, like them, could die for thee!  
Faith of our fathers! holy faith!  
We will be true to thee till death!"

(1) The Challenge of the Unsaved.

Our fathers sought to save the lost of Mississippi. Yet there are still 1,000,000 in Mississippi who are unsaved, besides the billion and a half lost people in the world. The first call of the Savior is to this task when he said: "Follow me and I will make you fishers of men." We cannot be true to him, and to our Baptist fathers, if we are not evangelistic, both in spirit and in practice.

(2) The Challenge of the Unenlisted.

One-third of our churches are not supporting the work we love and to which our covenant commits us. Practically two-fifths of our membership are wholly unenlisted in the work in any way whatsoever. It is stated that there are 45,000 Baptist families in Mississippi who never see our Baptist Record. We have not finished our task when we lead men to accept Christ as Saviour; for his commission commands us to teach them as well as to evangelize them.

(3) The Challenge of Our Young People.

The leaders in crime, lawlessness and immorality are now being found more than ever among our young people.

J. Edgar Hoover tells us there are 700,000 criminals in the country that are not yet old enough to vote. The chief of police in Baltimore tells us that 98% of the criminals with whom he dealt are such because of the conditions at home. With the breaking down of the home, the denial and crucifixion of Christ in the schools and colleges, we have a most important challenge to stress home responsibility and church obligation for the training of our young people to save them from such influences.

(4) The Challenge of Our Integrity of Our Denomination.

We can never face the world with a savory gospel till we show them by precept and example that this gospel teaches honesty in the payment of our obligations in the financial, moral, social and spiritual realms of life. This is a challenge our fathers would hurl at us. Shall we meet it with our money, our service and our lives?

(5) The Challenge of Our Helpless and Dependents.

There is a group of men who were at one time the heroes of their day as they toiled and fought the enemy of the homes and of the souls of the young and the old. These pastors were so regarded at one time in life. But there came a day when their strength failed, and the deacons led them down the pulpit steps and out of the church, declaring they were too old for service, and that a younger man was needed. Now they are asking that out of our abundance we give them the necessities of life in their last few days. Shall we be true if we disregard their cry?

Another group of hungry, cold and undernourished children, without home and loved ones challenge us to make of them good citizens, rather than that they shall be cast into the surroundings that shall add their names to the list of criminals.

The words of John McCrae come to us with a spiritual significance.

Thursday, December 10, 1936

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In Flanders fields the poppies blow  
Between the crosses, row on row,  
That mark our place; and in the sky  
The larks, still bravely singing, fly  
Scarce heard amid the guns below.

We are the Dead. Short days ago  
We lived, felt dawn, saw sunset glow,  
Loved and was loved, and now we lie  
In Flanders fields.

Take up our quarrel with the foe.  
To you from failing hands we throw  
The torch; be yours to hold it high.  
If you break faith with us who die,  
We shall not sleep, though poppies grow  
In Flanders fields.

The challenge is to us and our posterity. Shall we be true to our fathers and their challenge?

BR

#### "THE BRITISH WEEKLY"

By Dr. J. H. Rushbrooks, General Secretary  
Baptist World Alliance

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The fiftieth birthday of this religious weekly is an event of interest to Baptists in English-speaking lands. Founded by Sir William Robertson Nicoll, whom many regard as intellectually the greatest force that has ever appeared in Free Church journalism, and published by the eminent firm of Hodder & Stoughton, the "British Weekly" early secured the position of unique influence and authority which it still maintains. I recall its first issue when I was yet in my "teens", and the thrill of realizing that a new planet had swept into my ken. J. M. G. Ross, its second editor, was one of my near neighbors and a cherished friend, whose premature death was a personal as well as public sorrow. Dr. John A. Hutton, the present editor, is almost as widely known west of the Atlantic as east of it. His strong personality and outstanding literary gifts evoke the delight and astonishment of readers. It is not invidious to add that amid the galaxy of "British Weekly" writers a still more interesting figure is Miss Jane T. Stoddart, aptly described in the Jubilee issue as "the honored doyenne of London journalism." She was associated with Sir W. R. Nicoll from the early years, so that her work almost covers the half-century. Her charming personality, and the ease of her writing, are mated with a wide and deep learning which in itself would have assured her an eminent place among her contemporaries. The "British Weekly" has always been closely interested in Baptist movements, and for some years before the World Alliance claimed my services, I had the privilege of serving as one of its regular correspondents.

BR

It is said that an average of 1,000 Indians attended a four-day session of the Creek Baptist Association in Oklahoma.

A campaign is constantly on hand to reduce the number of deaths by automobile accidents, and that is good. But it is said that four times as many people die from social diseases as are killed by automobiles. Something should be done about that.

Hitler may be the trouble maker of Europe and worthy of all the bad things said about him, but you will have to give him credit for this: he has decreed that no wheat or rye may be used in Germany for making whiskey. Why not give him the job of alcoholic administrator in this country?

"Religious Digest," a monthly magazine which brings to its readers matters of religious value from many quarters, has in the December issue a condensation of the book of Dr. E. K. Cox recently published, "The Answer By Fire." This is quite a compliment to our good Mississippi author and a just tribute to the worth of the book. This is the only book so treated in this issue of the Digest. We are glad to know that it is recognized far and wide as a splendid contribution to present day religious literature. If any of our readers have not secured a copy of Dr. Cox' book, we hope they will get one forthwith from The Baptist Book Store in Jackson.

## THE BAPTIST RECORD

REPORT ON THE FIVE THOUSAND CLUB  
Given at the Mississippi Baptist State Convention Centennial at Natchez, Nov. 18, 1936,  
by Frank E. Skilton, General Chairman  
By Frank E. Skilton

—o—

The Five Thousand Club will succeed as surely as gun is iron. It will succeed as certainly as the Great Commission is our marching orders; because the bonds the Five Thousand Club is calculated to burn were issued by Mississippi Baptists to furnish leaders to help carry out the Great Commission—trained leaders for the ministry, for the home mission fields, for the foreign mission fields, for the classrooms in our public schools and in our denominational and state colleges and universities. And last, but equally if not more important, for training Christian mothers to reign over their realms, Christian homes, from which God peoples His Kingdom on earth. The agencies selected for these power-houses of leadership training were Mississippi College, Mississippi Woman's College, Clarke College, and Blue Mountain College.

The Five Thousand Club will succeed as surely as the promises of God are immutable. God's promise, "Go, and I will be with you," has again been proven in the Five Thousand Club. With a 49.8% effort on the part of the workers, God has given them 81.1% results. Can one imagine what the results would be if Baptists should ever function 100% under the blessing of God? With a 49.8% effort the Five Thousand Club now has a membership beyond the 4,000 mark.

This result is due to the loyal, consecrated, intelligent, and industrious efforts of chairmen and workers, and to the influence used and information given by many pastors, combined with the willingness of Baptists to respond to a denominational call when they know what it is all about.

Four hundred and ninety-six chairmen and workers each secured from one to sixty club memberships. One hundred and seven of them secured ten or more each; 140 secured from five to ten; 549 of them secured from one to five; but 113 secured none. The women signed 2,270 club membership cards; the men signed 1,627. More than 100 cards are unallocated.

I am still of the opinion that every worker can secure ten memberships. The following test will prove whether or not I am right or wrong: Pray God for help. Then, while still on your knees and in God's presence, if you can say, "With God's help I cannot secure ten memberships," I will admit you are unable to do so.

Six hundred and nine workers have agreed to get ten memberships each. Only 29 have resigned. We know we can count on the remaining 580.

Five Thousand Club workers, we must keep on until the goal is reached. In my opinion it would be sacrilegious to turn our faces from God and the task now in the light of the full measure of blessing He has poured on our efforts, thus proving our aim is of God.

Pastors, if you ever want Mississippi Baptists out of debt, now is the time to use your positions to adequately impart information to your people, not perfunctorily, but with enthusiasm and with the power of Paul. With our \$3,000,000 investment paid out all but 17%, and with 81.1% of this remaining 17% promised by God-fearing Baptists, use your God-given influence as never before to rid His cause in Mississippi of the last vestige of debt. Burn those bonds!

Chairmen, pastors, workers, if each worker who has not secured any memberships will now secure only five, and if each worker who has secured five memberships or less, will secure three more, and each worker who has secured from five to ten memberships will secure only two more, THE FIVE THOUSAND CLUB will succeed. God is for it; who can be against it?

Let's pay out of debt and stay out of debt!

BR

The Alabama Convention re-elected Editor L. L. Gwaltney as president, and appointed a committee of 15 to cooperate with other bodies in the interest of temperance legislation.

## THANKS FROM THE ORPHANAGE

—o—

It would be impossible for me to write each church, pastor, W. M. U., Sunday school, B. T. U., and individual for their splendid contribution of supplies as well as cash offering received during Thanksgiving. I am therefore taking this opportunity of expressing gratitude through the Baptist Record to all who had a part in making this one of the best Thanksgivings, if not the very best, in the history of the Orphanage, for which all are deeply grateful, including the trustees, officials, but most of all the children themselves for whom the Orphanage is maintained.

"The Lord hath done great things for us; whereof we are glad." Psalms 126:3.

W. G. Mize, Supt.

BR

While we have not counted each jar separately, it has been estimated that some 35,000 or 40,000 jars of fruits and vegetables were received at Thanksgiving for the Orphanage.

We are sure that it is of great interest to the Baptists of the State to know that he Seale-Lily Ice Cream Company of Jackson contributes ice cream for the children of the Baptist Orphanage every Sunday.

We hope to have sufficient milk for every child in the Orphanage very soon as the Pontotoc Baptist Association through interested friends with Dr. M. L. Shannon of Pontotoc acting as chairman, contributed approximately \$175.00 for the purchase of additional milch cows for which we are grateful.

Perhaps you would be interested in knowing just what the children of the Orphanage had to eat for Thanksgiving dinner—we are giving the menu: tomato juice, baked ham, oyster dressing, fried oysters, candied sweet potatoes, cranberry sauce, potato salad, lettuce, celery, rolls, bread, crackers, hot chocolate, caramel nut ice cream and cake.

We had hoped that an offering would be received from every Baptist church in the State on Thanksgiving for the Orphanage. We are sorry to report that this is not true. We are therefore asking if your church or Sunday school has not made an offering you will do so during the month of December and forward to us.—W. G. Mize, Supt.

We would like to thank Acme Bakery, Jackson, for 50 dozen rolls; Burdette Baking Company, Jackson, for 50 loaves of bread; Albritton Ice Cream Company, Jackson, for 15 gallons of ice cream; Rev. G. C. Hodge and friends of Biloxi, for 5 gallons of oysters, and Dr. H. T. Brookshire and friends of Gulfport, for five gallons of oysters, contributed especially for our Thanksgiving dinner.

The 250,000 Baptists of Mississippi would be ungrateful indeed if they did not give expression of their thanks to the railroads for furnishing free transportation in delivering all supplies during the Thanksgiving season to the children of the Orphanage. This could not be done by each person, therefore, acting as their representative it gives me great pleasure to say, "Thank you" to all the railroads, namely: Illinois Central, (including Y. & M. V. and G. & S. I.), Gulf, Mobile and Northern, New Orleans, Great Northern, Mobile and Ohio, Columbus and Greenville, and Mississippi Central. It would be a great difficulty for the children to be cared for if it were not for this splendid service on the part of the railroads. It would be almost impossible for us to figure the exact cost in dollars and cents if we were required to pay for this service, but it is estimated that the amount exceeds more than \$2,000.00 and some forty or fifty cars were handled. Words cannot express our deep appreciation for this splendid service and may we say "God bless you every one," from the highest official to the least one who had a part in this great and wonderful work.—W. G. Mize, Supt.

BR

Furman University, Greenville, S. C., has a new athletic stadium costing \$100,000, dedicated November 14.

# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. M. O. Patterson, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Corresponding Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Mission Study—Mrs. J. H. Nutt, Rosedale, Miss.

Stewardship Leader—Mrs. Galla Paxton, Greenville, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## REPORT OF W. M. U. TO STATE CONVENTION, NOV. 1936

Miss Frances Traylor, Secretary

As we study the women in the lands where Christ is not known, we are led into a deeper knowledge and appreciation of what our Lord did for womanhood. Even today in Jerusalem, the capitol city of the Holy Land, Jewish women are not permitted to worship in the synagogues with the men. We are so apt to take for granted the outstanding part played by woman in the Gospel story. To a Samaritan woman Jesus spoke of His Mission, to Martha He confessed His Divinity, and to Mary Magdalene He confided His Victory. We should use every opportunity to express our gratitude.

Just 100 years ago in December Baptists of Mississippi organized a Convention. Early in the following year, 1837, there was a Ladies' Society in Brandon and for three consecutive years sent a man as messenger to the Convention, on one occasion carrying with him a donation of \$20.00 for Foreign Missions. This was prophetic of the present work of the women. We have no desire to present to you the history of our woman's work but just to call attention to the fact that the Baptist women of Mississippi have been alert to opportunities to extend His Kingdom and did not wait for perfected plans of a general organization before attempting to assist in carrying out His command, "Go tell." Our organization has grown out of the missionary activities of our women and each phase of it has been developed to strengthen the existing interest. We note with gratitude the first recognition of ladies' missionary societies by a State Convention at Hazlehurst in 1875 and realize this contributed largely to the growth of the work. Through the years we have tried to prove worthy of your confidence. We are ever mindful of the fact that we are auxiliary and we are endeavoring to remain so in every sense of the word.

This present year has been one of our best in many ways and we have cause for encouragement. The demands on the field and office forces are growing heavier each season which denotes deeper interest.

By way of strengthening our leadership in associations and local societies we plan two groups of meetings. The one in January when we conduct Institutes for the study of work in the local society for the year, two meetings in each district; totaling 16 meetings. The other in the fall, during the month of October, for the newly elected associational officers—these give each associational superintendent and young people's leader an opportunity to study a general plan for the year's work. These meetings have proven profitable for all leaders, including State leaders. We have promoted two state-wide meetings for our young people—Royal Ambassadors and Y. W. A.'s for the purpose of emphasizing missions. We brought these young people in contact with Southwide leaders and missionaries. Both were gratifying.

Our district meetings in June give us an occasion for inspiration along every line of endeavor and fortify us against the indifference that usually prevails during summer heat. We were fortunate to have Miss Mallory with us for these eight general meetings. She led our women to catch step with every Southwide plan.

One phase of the work very dear to our hearts, though not participated in by all of our women yet, is that of the Cooperative Program. We find a number of churches with societies, that have no record of gifts except that of the society. We

are not happy over that because the women have no opportunity to give systematically and proportionately as taught them in their plan of work. We appeal to the pastors in such churches to "help those women fall in line."

Programs for the observance of the Weeks of Prayer are carefully and prayerfully prepared by special appointed committees. These programs are put into the hands of the leaders of our organizations and a large per cent of the women study and pray together, then give expression to their interest by their financial gifts. As a result of our Lottie Moon Week of Prayer last December, our Mississippi women gave \$12,121.83; for Home Missions in March, \$8,107.99, and for State Missions in September \$6,573.32.

The benevolence of our women is proved by their gifts of food and clothing to the orphan children in our Baptist Home and linens to our Baptist Hospital at Jackson. This summer they sent 560 sheets, 760 pillow cases, 2,299 towels, 180 scarfs, 1,257 bath rags, 1,413 cakes of soap, some Bibles and miscellaneous articles.

It has been an unusual joy for us to have a pro rata share in the 5,000 Club for the payment of our State debts. Last January our local Board voted to assume the responsibility of securing 2,500 memberships among our organizations. To date we have 2,291. We hope to have the remaining 209 memberships by December. This has been done in a spirit of helpfulness and cooperation rather than in competition with our brethren.

The committee on ladies' missionary societies at the Convention in 1875 made the following recommendation: "That pastors attempt at as early a date as possible to organize a Ladies' Missionary Society in each church under their charge." This recommendation is still timely regarding about 50% of our churches. We appeal to the pastors of such churches. It is our desire to lend a hand in increasing the efficiency of the denominational work of this Convention and we are grateful for every word of encouragement and opportunity for greater missionary service.

## MERCY TURNED TO JUDGMENT

(Continued from page 4)

world, and men loved the darkness rather than the light." They take sides everywhere Jesus is presented. "He that believeth on him is not judged: he that believeth not hath been judged already, because he hath not believed on the name of the only begotten Son of God."

What is meant here is that it becomes clear to all men wherever Jesus is preached which side any man is on. Every man places himself. He may know positively whether he is for light or darkness, whether his nature and choice fall to the right or to the left. And not only he may know it but all men may know it.

A man may hate the church; he may despise Christians; he may be critical of what he calls religion and all who profess it. But no man has found anything wrong with Jesus. He is the light of the world. "This is the message which we have heard from him that God is light, and in him is no darkness at all." Those who want to do right will line up with him. The only reason any man does not line up with him is that there is sin in the man's heart and life which make him uncomfortable in the presence of Jesus, or hostile to him. "Men love the darkness rather than the light because their deeds are evil. Everyone that doeth (practices) evil

hateth the light and cometh not to the light lest his works should be reproved. But he that doeth the truth cometh to the light, that his works may be made manifest that they have been wrought in God."

While it was not God's purpose to judge the world by the coming of Jesus, it was the inevitable result of his coming. The very mercy of God is turned into judgment, thus revealing the essential nature of sin, which makes even the instruments of grace to become the means of passing judgment on the sinful race. And yet we may rejoice in this that mercy glories over judgment, for if it is made manifest that we are lost and sinful, the opportunity is given us to correct this condition now before it is everlasting too late. It is now our opportunity to get right with God.

BR—

LET'S GO

—o—

(Continued from page 5)

GLOSTER

Dr. Cox being in a meeting at Wesson we had the privilege of preaching to his good Gloster folk. Good and attentive crowds were on hand, many fine things were heard about their pastor; all the organizations are functioning in a fine way and we had the super-pleasure of enjoying the hospitality of the E. V. Moseleyes.

—o—

SHE COULD IF—AND DID

Enclosed please find money order for seventeen dollars, and list of names—new subscribers for The Baptist Record. This represents 50% of the homes, together with the old subscribers, as handed me by the clerk of Black Jack church, Yazoo County.

Yours very truly,

Mrs. Josie Dixon

Others could if—

—o—

THE RECORD HELPS THE WORK

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A lady told me yesterday that she was delighted with the Record, that she had found out so much about the work that she had not even known was being done.

Prejudice is the only thing that will cause anyone to dislike it.

God bless the Record!

Mrs. Alice Scally,  
Walnut, Miss.

Others could if—

—o—

The West Laurel Church on Sunday made a final attack on its remaining indebtedness. We have not learned the final result, but there was every reason to believe that they would wipe out all the indebtedness. Recently the church was blessed with a great revival under the ministry of Pastor A. B. Pierce. They have an aggressive group of deacons, and this is bound to be one of the leading churches in the state in every good work.

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Thursday, December 10, 1936

## THE BAPTIST RECORD

9

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more Ave., Asheville, N. C.; J. W. Ligon,  
729 Park Drive, N. E., Atlanta, Ga.**EAST MISSISSIPPI  
DEPARTMENT**

By R. L. BRELAND

**Sylvarena Church Dedication**

Sylvarena Baptist Church, Yalobusha County, dedicated its new house of worship, free from debt, on Thanksgiving Day, Nov. 26, 1936. A large congregation was present to rejoice with them on this happy occasion. Pastor Louie J. Crumby was in charge of the program.

Song service was led by John Langdon; Deacon W. E. Hudson spoke on the work of the church; Deacon A. B. Magee gave a brief history of the church, and T. W. McAdams read a financial report. Rev. R. L. Breland preached the sermon, using Matt. 16:18: "My Church"; Pastor L. J. Crumby led the dedicatory prayer and led in the fellowship period, thus giving the building over to God to be used solely in His service. At noon a bountiful dinner was served by the ladies. In the afternoon a Thanksgiving service was held.

This church was organized Sept. 7, 1936. Elders S. J. Rhodes and R. L. Breland composed the council. Forty-nine charter members entered the organization. Rev. S. J. Rhodes was the first pastor, after which Rev. L. J. Crumby became pastor and still serves. The church was built on the pay-as-you-go plan. The women of the church had a large part in getting up the money. The financial report stated that the cash outlay was a little more than \$600.00. The members did most of the work. It was a happy church that partook of the dedicatory service. It has had a steady growth since its organization.

—o—

**Pastors' and Laymen's Conference**

The North-Central Baptist Pastors' and Laymen's Conference met with the Bruce Baptist Church Nov. 23rd. Pastor O. C. Cooper and his fine people gave us a warm welcome. Some 20 pastors and a number of laymen were in attendance. O. C. Cooper was chosen chairman pro tem, and Jesse Dorroh was

chosen secretary pro tem, R. B. Patterson being detained with a funeral. Preachers present were: C. E. Patch, E. R. Henderson, J. L. Henderson, O. C. Cooper, J. W. Hicks, Jesse Dorroh, C. T. Schmitz, L. E. Roane, A. F. Brasher, F. Z. Huffstatter, J. E. Gore, R. M. Lewis, S. M. Fant, L. J. Crumby, J. B. Middleton, Geo. Eudy, J. F. Hartley, J. E. Lowe, A. D. Jacks, and R. L. Breland.

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**A LAYMAN READS EN ROUTE**  
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Sales and Advertising Department,  
Baptist S. S. Board

—o—

Some of life's richest experiences are associated with good books. Many a good book has revolutionized a life. These facts challenge one to utilize every available opportunity to delve into those messages which the authors prepare for us. In our busy lives today we sometimes feel that little opportunity is found for reading. Office routine, home duties, church activities, all crowd us away from regularity in reading. Too many of the latest and best books never find their way into our reading hour. And yet if one is determined he will find the way to books and through books every day.

Recently it was my privilege to visit seventeen Southern Baptist Book Stores which are serving our Board as state distributing stations. The trip naturally called for train, bus, taxi, trolley. In all of these conveyances I found time to read. Four books were recommended by the managers of nine Baptist Book Stores. Some of your subscribers may be interested in brief reviews of these nine volumes. All are for sale by the Baptist Book Store serving your state.

Strangely enough, the first book was *BE KIND TO YOURSELF*, Vash Young, \$1.50. The author, an unsuccessful salesman turned successful, is identified as the writer of several other success books, including *A FORTUNE TO SHARE*. The former volume had been written when Vash Young was not so kind to himself. However, in that book he passed on to us a most valuable discovery. To read any of his books is to want to read all of them. *BE KIND TO YOURSELF* is a handbook of happiness, although not by any means prompted by "ornery selfishness." Through kindness to yourself you dispense still greater happiness to all others. If every pastor and layman alike would only read this book!

*THE RETURN TO RELIGION*, Henry C. Link, \$1.75. The author is director of the Psychological Service Center, New York City. A book on psychology, it is far from being one of those characteristically "dry as dust" treatments. A captivating volume. A former agnostic, Doctor Link declares that to him now "religion is the only guide." His common denominator is the development of personality through the certainties of religion, rather than the experiences of reasoning.

*THE MASTER'S INFLUENCE*, Charles Reynolds Brown, \$2.00. The Fondren Lectures for 1936. Doctor Brown is dean emeritus of the Divinity School, Yale University. This is a truly beautiful picture of our Master. In five chapters Doctor Brown shows the Master's method of teaching; how he never spoke uncertainly nor evasively; how he was concrete and positive; how he changed the lives of everyone who has taken him seriously. It is a skillful study of the utmost simplicity of Jesus, his fruitful words, matchless life among men, his quenchless spirit in overcoming evil. Those who teach, teach and lead

the children of men need this volume.

**WHO LIVES IN YOU?** Raphael Harwood Miller, \$1.00. As minister of the National City Christian Church of Washington, D. C., Doctor Miller is presented in the foreword by his colleague, Doctor Wm. S. Abernathy, pastor Calvary Baptist Church, Washington, who says: "His mind is as keen as a Damascus blade and his heart tenderly sympathetic." As a layman I enjoyed this book immensely. The chapter which provoked the title of the book is in itself a complete volume. The author has unsurpassed qualities which are reflected throughout the book. Having read these choice sermons I should like to hear the author in his pulpit.

**WAKE UP AND LIVE**, Dorothea Brande, \$1.75. It is said this book has worked miracles. At the last report it had reached its eleventh printing, a grand total of 100,000 copies. That sounds like a "best seller." Well, it ought to be, it's a formula for success. The reading of the manuscript by the typist who prepared it for the printer awakened the young lady to do what she always had desired to do—give up her job and work for herself. In two months she had her own business with three assistants. By all means, pastor and layman, read this book. You will be amazed, probably, at the author's formula.

**THE ANSWER BY FIRE**, Enos Kincheloe Cox, \$1.00. The introduction is by Doctor John R. Sampey, president of the Southern Baptist Theological Seminary, Louisville, who says: "I have read nothing in recent months which has stirred my heart like the burning words of this brave prophet." As one fully informed of existing conditions he reviews our spiritual poverty and estimates the underlying weaknesses. We are "lost in a labyrinth of conflicting counsels, affrighted by tottering governments. The sins that leveled the Hanging Gardens of Babylon skulk in our streets. The church has become powerless to expell or convert the world which nestles in her bosom." Convincingly he portrays the all but despairing conditions and then challenges us with the answer found in "the all-consuming fire of God." Let church members everywhere read this book.

**CHRISTIANITY IN AMERICA**, E. G. Homrichausen, \$2.00. Lecturer on church history, college or religion, Butler University, the author is pastor of the Carrollton Avenue Church, Evangelical and Reformed, Indianapolis; a frequent contributor to religious periodicals of various denominations. In his introduction he invites others to work with him at recovering the Christian truth. In the first chapter, "The Crisis," he cites an article in a leading European theological periodical suggesting the "Chicago

(Continued on page 12)

**Wintersmith's Tonic**  
FOR  
**MALARIA**  
AND  
A Good General Tonic

## Sunday School Lesson

Prepared by  
L. BRACEY CAMPBELL

### Lesson for December 13 GOD PREPARES THE WRITER OF THE REVELATION

Bible Text: Revelation 1; Printed Text: Rev. 1:4-18.

Introduction. "The revelation of Jesus Christ, which God gave Him, to show to His servants the things which must shortly come to pass; and, having sent, He signified them through His angel to His servant John; who testified of the word of God and the testimony of Jesus Christ, whatsoever things he saw. Happy is he that reads, and those who hear the words of the prophecy, and keep the things written therein; for the time is near" (Rev. 1:1-3. Worrell).

Sir William Ramsey (Letters to the Seven Churches) describes the process of writing books in the day of John, and after relating very interestingly how a scribe would write a page full, then paste or glue another page onto the bottom of the first, proceed to write it full, and so continue, rolling the written portion on a roller and gluing additional pages onto the bottom of the last one written till the literary work was finished. Then a roller would be fastened onto the bottom of the last page, after which the whole manuscript would be unrolled off the roller at the top and rolled upon the roller at the bottom. When this had been done, the volume was ready for the reader to begin reading at the beginning of the book. Scholarly Sir William thinks the Revelation proper begins at v. 4 of the first chapter; that the volume of the Revelation having been completed, was wrapped in a sheet of parchment upon the outside of which was this passage comprising the first three verses of the book.

See what John says concerning this revelation. God gave it to Christ, He gave it to Jesus His angel, the angel gave it to John, John gave it to the seven churches. The John mentioned here is identified as he "who bare witness of the word of God, and of the testimony of Jesus Christ, of all things that he saw." He is identical with the author of the Gospel and the Epistles of John.

"Blessed is he that readeth and they that hear the words of the prophecy." If, now, "the prophecy" here meant is this book itself, it is the only book in the Bible which promises a distinct blessing to those who read it.

Beginning at v. 4, we have John signing his document, addressing it, pronouncing a benediction upon his readers, and showing how God prepared John for his work as author.

#### I. Fills His Heart with praise. (Vv. 4-6)

He praises God as the eternal One, praises the manifestations of the Spirit in revealing the blessed person who delights to wait upon

God and who has the times in which we live now in charge.

But his song of praise reaches its climax as he celebrates the worthiness of "Jesus Christ, the faithful witness, the firstborn of the dead, and the ruler of the kings of the earth." That in the exalted Christ which evokes John's unstinted praise is Jesus' love. "Unto Him that loveth us," not "loved" as in the King James, but "loveth," now, right on, in spite of all of everything in hell or in earth, He loveth us. He continues to love us. He does not love us and then for any reason cease to love us. The word here translated "loveth" is a present active participle. John is saying that our Lord goes on loving us in any weather, under all circumstances. Because He loves us with an eternal love, He set us free.

We were held in bondage unto sin; but it was a willing bondage. We did not desire to be free. We loved the bondage. "Light hath come into the world, and men loved the darkness rather than the light; for their works were evil." (Jno. 3:19) Let us get rid once for all of the idea that the inherent goodness of people will lead them to seek the good. It will not do so. We may as well make up our minds to agree with the Bible in its uncompromising declaration that the carnal heart is not subject to the law of God. If the world shall have witness borne in word and work to the truth of the Gospel, it will receive that witness at the hands of men whom He "loosed" from their sins.

Again, we could not have wrenched ourselves free if we had been inclined. "Every one who commits sin is a slave of sin." (John 8:34. Worrell.) Bound to the devil, unable to smite of the bonds as Paul was in the jail at Philippi. Paul says, "Ye were dead in your trespasses and sins." (Eph. 2:1).

The love of Jesus sought us out, and the love of Jesus led to His successful effort on our behalf. John now calls our attention to the instrument through which Jesus wrought out our deliverance. It was, "Through His own blood," v. 5) The sacrifice of Jesus wrought the redemption of men from sin. John says this right in the teeth of every dupe of the devil who declares that "the blood of Jesus Christ" can not of itself wash sins away, can not of itself make free the slaves of sin. "He breaks the bonds of cancelled sin; He sets the prisoner free; His blood can make the vilest clean; His blood avails for me." He loved and would set us free. His suffering, His sacrifice, His precious blood was the instrument through which He wrought out our emancipation, our redemption, our salvation.

And having wrought out our deliverance from sin, His plan for us continued to bless and benefit us as He "Made us a kingdom," (v. 6), not that He made a kingdom for us primarily, but that He made a kingdom of us. John is not talking about our possessions or our privileges mainly just here. He is telling us what we have become under Jesus. Not what we have got, but what we are. We are a kingdom, citizens of a kingdom, members of a kingdom, of which Jesus is king.

When our colored brethren speak and sing of "King Jesus," their phrase is in direct line with the truth of the scripture teaching on the subject.

I do wish space permitted me to bear down on this until our Baptist people, deacons and others, who love so much to boast of our Baptist liberty, might get the idea that we have no liberty under our King to do nothing. He is our King. We are His subjects, bound to do His will; because we are His Kingdom.

So John proceeds to assign the sphere in which our citizenship as members of His Kingdom is to be exercised. "He made us a Kingdom, and priests to God and His Father." Any student of Greek knows that the word translated "and", is the same as is also translated "even." I think it should so be translated here, when the line would read, "Made us a kingdom, even priests." "Priests" is what we are because we are members of His Kingdom. When I say "Priests," don't let yourself see a man dressed in solemn black, who doesn't know how to wear his collar. You think of the Old Testament priests, they were the priests John had in mind, the only sort he knew about in his religion. Now, what did the Old Testament priests do? Two things: 1. They had the privilege of access to God. Into any sacred enclosure of the temple the priests alone might venture. But the veil of the temple was rent when Jesus died on Calvary, and now it is the privilege not only, but the solemn duty of the members of His Kingdom to seek the face of the King. 2. They interceded with their God on behalf of their people. They stood in a representative capacity, they pled for others. As I was writing this lesson, less than an hour ago, my telephone rang. I did not at first recognize the voice of my friend so deep was the agony out of which he spoke as he begged me to come to the hospital at once. I went and stood with my arm about him as he sobbed in the grasp of his great grief while his love labored in vain to hold the wife of his bosom back from the dawn of the Eternal Day. That husband and I went aside into a quiet room and I played the priest on his behalf as I led his heart to the presence chamber of his King. The good physician was there, and when I left, the wife was rallying a bit, but was still very near the border line.

And the priest pronounced God propitious towards His people. As priests we must do that. Teach lost men the conditions upon which God will receive them into His favor, and urge them to meet those conditions.

II. Fills His Soul with a Vision of the Coming Judge. (v. 7)

Read it. "He cometh." Not the slightest doubt of that. No event more delightsome to the Christian heart than the coming of the righteous judge.

III. Fills His Ears with a Call to Service. (vv. 9-11)

You will observe in the first two verses of this passage how his Lord prepared to hear his call. John's enemies banished him to Patmos. His Lord took this spiteful action and bent it to the preparation of John for the right response to the call to service. He makes the wrath of man to praise Him.

"What thou seest, write in a book, and send it to the seven churches." This was John's task for his King, and he was responsive to it.

IV. Fills His Heart with a Vision of His Glorified Lord. (vv. 12-20).

This glorified Lord as presented here has these characteristics: (1) Royalty. He was clothed in kingly garments. (2) Purity. His snow-white head and hair symbolizes this. (3) His Omniscience. "Eyes as a flame of fire." (4) Victorious. "Feet like burnished brass." (5) Authority. "Voice as the voice of many waters." (6) Kingly control of the churches. "Having in His right hand seven stars." (7) Might of His Word. "A sharp two-edged sword proceeding out of His mouth." (8) Glory. "His countenance as the sun shining in his power."

No wonder John fell at His feet as dead.

BR

MRS. J. W. DANIEL

—o—

The Forty-first Avenue Baptist Church of Meridian loses a faithful member.

The summons came November 28 and Mrs. J. W. Daniel answered, "I am ready." She has been a member of the Baptist church in Alabama and Mississippi for 51 years and was faithful to her church, her Sunday school, her W. M. S., her God and her home. She died as she had lived: "A Christian."

—One Who Loved Her.

## HEADACHE

Every person who suffers with headache, Neuralgia, periodical pains, Muscular aches and pains, from inorganic causes should be relieved quickly.

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Calotabs are quite economical; only twenty-five cents for the family package, ten cents for the trial package. (Adv.)

**REPORT OF CHINESE WORK IN THE MISSISSIPPI DELTA**  
**J. H. Lett, Supt. of Mission**  
**Cleveland, Miss.**

I consider it an honor and a privilege to bring before this great body of Mississippi Baptists a word with reference to the work being done among the Chinese people in the Delta.

Good Christians in many places have tried to make the approach to my people, but it has been only a short time since an aggressive program was inaugurated. Several years ago, our pastor, Dr. Eavenson, got together a group of young men and boys for Bible study, but the present Chinese Mission in Cleveland was organized just a little over two years ago. The beginning did not seem to offer much promise but we have grown in number each month. Prayer and faith have led us each step of the way. The difficulties have been great and the barrier of language has kept some apart from the Mission but there has been real progress. Our American pastor and friend, Dr. I. D. Eavenson, spent some six years in China and understands the Chinese people. He has the conviction that the Chinese are in reality hungry for the Gospel message. Associated with Dr. Eavenson are his wife, Dr. Carey C. Dobbs, Miss Laurie Doolittle, Dr. Georgia Lee Tatum and two young ladies who are students at the Delta State Teachers college. These good friends have given unstintingly of their time and energy. They have won the love and confidence of all who attend the Mission services. We are very thankful for the splendid work done by them.

For the past year the Mission Sunday school has averaged 40 in attendance. There are five classes: one for those whose English is good; one for those who are just learning; one for the women; and two for the children.

The coming of Dr. S. Y. Lee, our Chinese pastor, has given us much encouragement. He is a man with a clear understanding of the Scriptures and through the Chinese language brings the message to us with great forcefulness. The Home Mission Board appointed him to serve the Greenville and Cleveland Missions, and also to visit the Chinese scattered all over the Mississippi and Arkansas Deltas. Through Dr. Lee's ministry, many lonely hearts have been cheered and the truths of the Gospel presented in language easily understood. He has been most cordially received even by those having but little interest in religion. Baptisms have taken place in both Greenville and Cleveland. There are eighteen men who are members of the local churches in the two places. There are a good many in this section who have connection with the Presbyterian Church. In all probability, there are 100 Christians in this Delta section, but scattered as they are, there is very little Christian growth and development.

On July 26th, the Cleveland Mission conducted its open air service in a tourist camp just outside of the city. At this time, there were present some 2,000 people—700 of these

were Chinese coming from three states. Christian songs were sung, the Scriptures were read, and the Gospel was preached in both Chinese and English. There were some Americans present who had not been in a Christian church service for ten years. We hope that much good was done, that Christ was honored, and that growing out of this and similar occasions a better understanding between the races will be developed.

The Chinese Mission in Cleveland is in thorough sympathy and accord with the program of the local church and in a small way we have assisted in making the following donations during the past year:

\$75.00 to the 5,000 and the 100,000 Clubs.

\$111.00 in groceries to the Baptist Orphans' Home.

\$150.00 to the debt on the Baptist Church.

\$131.00 on the Pipe Organ Fund—First Baptist Church.

\$40.00 for Bibles and Tracts in Chinese for free distribution by Dr. Lee.

\$35.00 to Chinese Theological students in America and China.

\$25.00 as a love gift to our pastor, Dr. S. Y. Lee.

In May we found one of our countrymen a victim of tuberculosis and without funds. The Mission paid his expenses to Arizona and gave him \$50.00 per month as a support fund for five months. He is now making rapid improvement and needs no further aid.

The Chinese Mission has been making use of the building of the First Baptist Church, but we have plans in the making for the erection of our own church building. We humbly seek an interest in your prayers. Chinese hearts respond to Christ, when He is presented to them. Many people feel that we Chinese are not interested in the better things in the community life because we do not attend the services in the churches or other public gatherings. It is not that Chinese do not desire to attend, but the modesty and the sensitiveness of the Chinese character hold us in doubt as to whether we are welcome at such gatherings. If any of you have been a stranger in a strange land, you will understand perfectly our feelings.

Chinese won for Christ here in America become potential missionaries to China. We all return for visits to the "homeland," and there is a constant interchange of letters. If Christianity is worth sending to China, it is worth sharing with the Chinese here in America.

—BR—

**DEDICATION OF THE MERIGOLD BAPTIST CHURCH**  
**By Rev. J. W. T. Siler, Pastor**

—n—

The fifth Sunday in November was a joyful occasion for the Merigold Baptist Church, for the church building was set apart on that day for the sole purpose of worship and "the furtherance of the Gospel." A number of visitors, some of whom were former citizens of Merigold, came to enjoy the services.

A splendid program was given during the day. The pastor, Rev. J. W. T. Siler, spoke briefly on the purpose of dedications, emphasizing

the necessity of personal consecration along with setting apart the building. He also led the prayer dedicating the church to the Lord. Mrs. Curtis Searight then sang: "Open the Gates of the Temple."

Rev. J. E. Kinsey, a former pastor, preached the sermon from the text, "Who is left among you that saw this house in its former glory? He brought a splendid message emphasizing the key position of the church in life, the spiritual significance and the responsibility of the church in preaching Christ to the lost. The message was appropriate and well received.

The afternoon messages were both inspiring and challenging. Some of the great hymns were sung, after which Dr. I. D. Eavenson of Cleveland brought a devotional message on: "Stir Up the Gift of God." He challenged the congregation to go forward, since it is free of debt and measure up to the responsibilities of the future. Rev. J. H. Kyzar of Drew preached the afternoon sermon on, "The Faithful Church," pointing out the characteristics of such a church. He challenged the church not to sink into a state of lethargy since all debts have been met, but rather to consider that now is the real opportunity for service.

The Merigold Baptist Church was organized in 1898. The present building was begun in 1925 and was erected at a cost well over \$30,000. The church is adequate in every respect, both as a place of worship and its teaching ministry. The members have responded in a fine way through the years and are now in a position to perform a wider service.

It will be well to add that the morning offering was given to the Baptist Orphanage at Jackson, Mississippi.

—BR—

"Gimme an all-day sucker," the youngster demanded of the candy man.

He was handed one.

"Looks kind of small," remarked the youth, looking at it doubtfully.

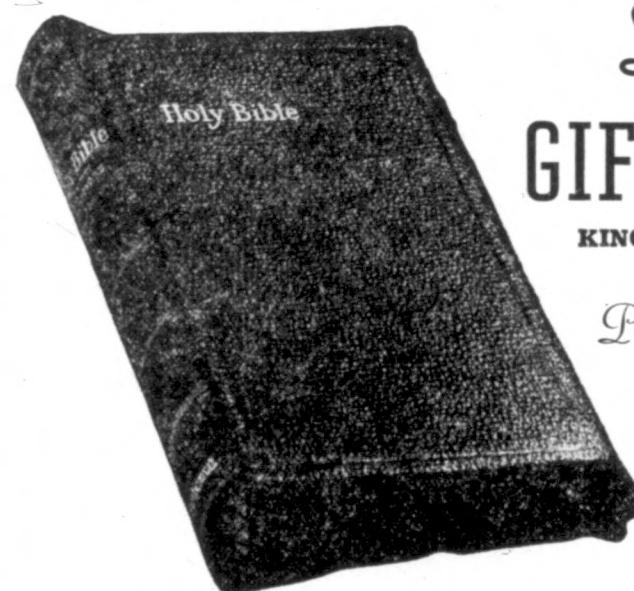
"Yeah, the days are getting shorter." —Ex.

—BR—

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JACKSON, MISS.

## The Children's Circle

MRS. P. I. LIPSEY

My dear children:

Thanksgiving was, I trust, a highly successful day with you all. Did you go to spend the day with grandpa and grandma, or auntie, or dear friend? Or did some of them come to your house to share your good cheer? Julia Frances and her mother and daddy, and another guest, took dinner with us in Jackson, and we all had a mighty good time. The only objection I have to a good dinner like that, at a hotel, is that when supper-time comes, there isn't any thing there!

But what I set out to say is that I hope our children at the Orphanage were well remembered on that day, as they usually are. And I'm ready to tell you what our circle will send them tomorrow. I have ready \$45.00 for them, which is more than we are generally able to give. We are thankful it is as much as it is, aren't we? And to Miss Mildred at the B. B. I., in New Orleans, will go \$12.50, which is also more than we usually send for her use, and that makes us glad, too.

Several letters this week. Mrs. W. J. Shoemaker sends her J. L. Club No. 8 gift, but doesn't want her letter printed, so I must agree. But I'll just take this space to tell you that her son is a member of the Mississippi College Quartette, which sang so sweetly at the Natchez Convention. He sang a very sweet tenor. Miss Nora Burns sends from Slate Springs the contribution of the Sunbeams of her church, and it certainly is a good amount for Sunbeams—\$3.25. In some places, one dollar does well for Sunbeams, and here is over \$3.00! I congratulate them and their leader. This is for the Orphans. I am truly grateful for it, and send my thanks to each little member, and to Miss Nora.

Fannie Mae writes from Olive Branch, sending her J. L. Club dues and a contribution for the little Christmas gift we are trying to get up—I mean, we are getting up. Don't forget to send me a dime or a quarter for it, when you read this, for I'm looking for it.

Next comes a letter from brother Mize, expressing his thanks for our November offering to the orphans. Also one from Dr. Hamilton, happy in the way we are paying our scholarship for Miss Mildred. I hope we will have another letter from her soon. But he is deeply grieved, also, over the loss of a fine young minister from the B. B. I., and from the Lord's work.

Then we have Mrs. "Friend's" report from her J. L. Club No. 4, and her check, for which we are so grateful. And I'm also grateful for the little note, that I have allowed to slip through my fingers to the Children's Page. Another note came this morning, and I'm giving you just the closing sentence, which is so cute I can't suppress it, though I can't claim any of the adjectives for myself. Here it is: "I hope you are very healthy, comfortably wealthy and characteristically wise." She sent a birthday offering.

With love,

Mrs. Lipsey

### THE CRUCIFIXION OF JESUS

**Matt. 22; Mark 14; Luke 22; John 18**  
Jesus had told His disciples why He came, and how His life would end, in order that He might accomplish His work of saving those who would believe on Him. But they were with Him all the time, and loved Him so well, that they could not believe it possible for anything so terrible to happen to Him. The evening of the Passover Supper, He sent Peter and John to prepare a place where He might eat it with His disciples. While at supper, He told them more about it, and that

the time was very near. At this Passover, He instituted what is called the Lord's Supper. The twelve all reclined with him on the couches around the table, and He told them that one of them should betray Him. (This was Judas, who betrayed his Lord and Master for thirty pieces of silver, but afterwards saw what he had done, and killed himself.) After supper they went out to the Mount of Olives to the Garden of Gethsemane, which was His accustomed place to go for prayer. He left His disciples, and went on a little way, and fell on His face in dreadful distress of mind and body. Here He prayed to His Father, asking that if it were possible this cup of suffering and death might pass from Him—"nevertheless, not what I will, but what thou wilt," submitting to it all. Then God sent an angel to comfort Him.

He told the disciples the time had come, and they were met by a band of soldiers, armed with staves and swords against Him. The soldiers laid hold on Him, and carried Him away to the high priest. Then they hastily rushed Him through a Jewish trial before Caiaphas, and a Roman trial before Pilate. They scourged Him, spit on Him, struck Him. They put a scarlet robe on Him, and plaited a crown of thorns and pressed it on His forehead, and put a reed in His hand for a scepter. After this cruel sport, they restored to Him his own garments.

Mrs. Beulah Mayo  
(Continued next week)

**Gifts to Orphanage, Nov. 1936**  
Brought forward from Oct. \$ .04  
J. L. Club No. 16  
Ernest Clark, leader ..... 40  
Elizabeth and James Edwin  
Ross ..... 5.00  
Mrs. Friend, Clarksdale ..... 2.00  
Mr. and Mrs. Floyd Bruce ..... 1.00  
Mrs. Banes ..... 1.00  
Charlotte Dickey and Mary Adelyn  
Milam, rummage sale ..... 4.00  
J. L. Club No. ...., Mary Adelyn  
Milam ..... 1.00  
Mrs. Lipsey ..... 1.00  
Mrs. Austin ..... 50  
P. I. Lipsey, Jr., and family ..... 25.00  
Bobbye DeM. Powell ..... 1.00  
Carolyn Clark, birthday off. ..... 02  
Thanksgiving offerings from  
Juniors and Intermediates  
at Star ..... 1.50  
J. L. Club No. 16, Ernest  
Clark, leader ..... 65  
Total ..... \$45.11

**Gifts to B. B. I. Girl, Nov. 1936**  
Brought forward from Oct. \$ .09  
F. E. Pitts, "Uncle Fountain" ..... 3.00  
Ernest Clark, leader J. L.  
Club No. 16 ..... 40  
Friend, Clarksdale ..... 1.00  
Harold Bethune ..... 15  
Charlotte Dickey and Mary Adelyn  
Milam, rummage sale ..... 4.00  
J. L. Club No. ...., Mary Adelyn  
Milam ..... 1.00  
Virginia Lee Schumpert ..... 50  
Mrs. Lipsey ..... 1.25  
Mrs. Austin ..... 50  
J. L. Club No. 16, Ernest  
Clark, leader ..... 65  
Total ..... \$12.54

Dear Mrs. Lipsey:

We appreciate the fine offering of \$45.05 from the Children's Circle.

We are deeply grateful for the abiding interest and cooperation of your circle, and pray God's blessings on each and every member.

Sincerely yours,

W. G. Mize,  
Superintendent

—o—

My dear Mrs. Lipsey:

Mrs. Hamilton and I have just returned from a brief visit to Meridian, Mississippi, where it was my

privilege to assist brother W. B. Able at the Poplar Springs Drive Baptist Church. We had a delightful stay there and were beautifully entertained in the home of Mr. and Mrs. Henry F. Broach.

Your check for \$12.50 is in hand and it is being placed to the credit of Miss Mildred Mixon. We join her in appreciation for the help which the young people through your leadership are giving to this earnest and consecrated young woman.

Maybe you saw in the press that we lost one of our students last Saturday, brother C. W. Entrekin. He died of pneumonia and was accompanied by a number of our students to the last resting place near Purvis, Mississippi.

The amount remaining on the scholarship after crediting the check of \$12.50 is \$46.80.

Again thanking you and your many young friends, I am

Yours gratefully,  
W. W. Hamilton,  
President

—o—  
Slate Springs, Miss.,  
Nov. 30, 1936

Dear Mrs. Lipsey:

I am sending you from the Sunbeams of Bethany Baptist Church, Slate Springs, Miss., our Thanksgiving offering for the Orphans which amounts to three dollars and twenty-five cents (\$3.25).

With love,  
Nora Burns,  
Sunbeam Leader

We are happy to get this Thanksgiving gift for the Orphans, from Bethany Sunbeams. Be sure to give each one our love and thanks.

—o—  
Olive Branch, Miss.,  
Nov. 27, 1936

Dear Mrs. Lipsey:

I enjoyed your letter today telling about your Convention stay at Natchez. Mrs. H. J. Rushing, my pastor's wife, told me about meeting you while there, and she gave me a very nice mental picture of you. Thank you for thinking of me. It makes me quite happy to be one of your little girls.

I think it will be nice to send Ernest a Christmas gift. I am glad to help you send it. And I am sending my "help with Jeannie Lipsey Club No. 1 dues for November.

With love,  
Fannie Mae Henley

I felt pretty sure you would send something for this little gift, my dear, because you always do. So glad to get that, and J. L. Club No. 1 dues from you. Thank you, and a Happy Christmas to you all.

—o—  
Clarksdale, Miss.,  
Dec. 3, 1936

Orphanage \$2.00

B. B. I. \$1.00

J. L. Club No. 4

Friend  
Mrs. Lipsey, I am adding 25 cents to my check for our Star member's Christmas present. So sorry it was raining the day you passed through Clarksdale. I would have been so happy to have seen you.

Friend

So glad to get these kind words, dear Friend, and the equally appreciated "dues." Thank you, Ma'am, and for the addition also. We were trying that day to get to Memphis before night and the storm closed down on us.

—o—

"That's a queer pair of stockings you have on, Pat—one red and the other green."

"Yes; and I've another pair like it at home."—Monroe (N. C.) Enquirer.

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### A LAYMAN READS EN ROUTE

—o—

(Continued from page 9)

type" of theology as influencing "American theology." He insists we have more religion than Christianity, and makes appeal for a return to Christianity's message, which is Jesus Christ. I look for this book to be chosen by the Book-of-the-Month Club. It has "best seller" possibilities.

**STORIES OF THE SOUTH**, Addison Hibbard, editor, \$1.00. Contains "twenty-seven corking stories," old and new, by a like number of writers, chosen from a vast field by one who knows how to pick them. Everybody likes a short story. These have stood many tests. You'll enjoy them greatly. The old negro, and the new; the hill-billy; poor white, traditional Charleston; New Orleans; Birmingham. A unique picture of our South. You'll get more than your money's worth.—520 pages.

**CRUCIFYING CHRIST IN OUR COLLEGES**, Dan Gilbert, cloth, \$1; paper, 75c. These case studies of state university students, driven to suicide or equivalent horror by Atheistic professors, rack your brain and paralyze your heart. If they are true stories, and Gilbert convincingly presents them, our government is in peril. Readers of this book invariably ask, "Why isn't something done about it? Our Constitution is in danger!" Professors paid by overburdened American taxpayers are, through biology, evolution, zoology, geology, psychology, socialism and other studies, ruining our American youth. Something ought to be done about it. Who will accept the challenge?

Impatiently I await another such trip when I may be interested in as many other rich volumes. Opportunities to read spring up unannounced. We should be prepared by having a good book on hand. In hotel room, or lobby, on street car, bus, or taxi, in Pullman, observation, coach, terminals, one may associate with the best writers of the day by reading the best they have planted in good books for us.

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Jackson, Miss.

# Baptist Training Union

*Aim—Training in Church Membership*

AUBER J. WILDS, General Secretary

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## Lexington Seniors Give Church Program

The Lexington Senior B. Y. P. U. is the pastor's "right hand man" and because they can and will, and we might add should, serve in special ways the pastor uses them. Recently they conducted the mid week prayer meeting and made a fine impression of the church. The pastor says, "I was proud of them." Then on last Sunday they gave at the preaching service a special twenty minute "Southern Seminary Day" program, and did it with dignity and effectiveness. The pastor says again, "I can depend on them. What they do they do very well indeed." Can your pastor say that much about you and your union? Make it so if it isn't.

—o—

## Holmes Associational Training Union Changes Time of Meeting

The Holmes County Associational Training Union, because of one of the pastors not being in the association on the first Sunday of the month, has been having their regular quarterly meetings on the second Sunday in the quarter rather than the regular scheduled time, the first Sunday. This was wise and appreciated by this pastor for it made it possible for him to attend the meetings. He has moved from the association now however, and since there is no conflict, the time has been changed to the first Sunday in the quarter. The next meeting will be in Goodman the first Sunday in January. Miss Mildred Holder of Lexington is the Associational Director, having succeeded Miss Whitworth of Pickens who is away in college.

—o—

## Philadelphia Makes A New Record

Several weeks ago the Philadelphia church had with her Dr. Clay I. Hudson of the Training Union Department of Nashville. A most helpful program was enjoyed and has already resulted in an increased enrollment and attendance in the Training Union. They enjoy an enrollment now that reaches near the 200 mark and an attendance of more than 75%. Mrs. E. S. Cole, the efficient director, believes in the MONTHLY BUSINESS AND COMMITTEE MEETINGS. They have them and make them both interesting and profitable.

—o—

## Two New Associational Directors

Introducing two new elected Associational Training Union Directors: Mr. B. B. McPheters of Meridian who succeeds Miss Amera Coker as director of the Lauderdale County Associational Training Union; Mr. E. G. Palmer of Pachuta who succeeds Mr. Huggins as director of the Clarks County Associational Training Union. These, if they measure up to their predecessors, will prove most capable leaders in their respective associations. We congratulate them on the oppor-

tunities that such a place offers.

—o—

HE WHO LAUGHS,—LASTS!!  
Copied from "The Minute Man", Lexington Baptist Church Bulletin.

—o—

## New Albany's Front Line

Unlike the officials in an army, the leaders in a Baptist Training Union are right up in the front lines and are leading their forces from the front. New Albany has an efficient corps of leaders as represented in following who are serving through the 1936-37 term of office: Director, Buron Williams; Associate Director, Miss Lula Carr; Secretary, Miss Lora V. Smith; B. A. U. Leader, Mr. John R. Heath; Senior President, Milburn Reed; Intermediate Leader, Mrs. J. R. Kirkland; Junior Leader, Mrs. W. A. Carroll; Story Hour Leader, Mrs. Van Russell. Congratulations and best wishes.

—o—

## COMMITTEE CORNER For Sunday, Dec. 20

### PROGRAM COMMITTEE:

Seniors—You have a good opportunity to add variety to this program. One member, perhaps the group captain, can serve as cashier in a bank. With him are officers of the bank who believe firmly in the bank (represented by those on program). The bank is "The Bank of God." After the introduction and first part, a youth comes to the bank hesitating about making an investment of his life. One of the officials of the bank will make his appeal in discussion No. 2. The youth invests, and is given a "promissory note" — God's great promise: "Lo, I am with you always." Next, a business man comes. Discussion No. 3 is given for his benefit. His receipt is the promise, "Seek ye first the kingdom of God, and all these things will be added unto you." Thirdly, a widow, or anyone in sorrow, comes. After discussion 4 she is given the promise in Romans 8:28. Lastly, a lost sinner wanders in. He yields and is rewarded with the words, "If we confess our sins, he is ready and willing to forgive us our sins, and to cleanse us from all unrighteousness."

### INSTRUCTIVE COMMITTEE:

Bring a Bethlehem scene to the meeting tonight. As each question is answered let the members stick stars in the sky above the village. It will be most effective if an illuminated star can be fixed in the sky (with a light bulb behind the picture) to be turned on after the quiz, as someone reads Luke 2:11.

—BR—

"Don't you think Wordsworth was right when he said 'Heaven lies about us in our infancy'?"

"Sure, but he forgot to add that everybody lies about us in our maturity."—Illinois Siren.

## ABOUT THE CONVENTION

—o—

We take this occasion to express our appreciation to you for the wonderful paper you gave us last week, in which you furnished us with such a vivid picture of that historic Convention at Natchez.

As soon as that great Convention was organized, our Irish editor climbed upon the highest spiritual point he could find in that sacred city and watched that Convention swing into action and when that soul-stirring song service broke out, the devotional exercises filled the whole atmosphere with a spiritual fervor that was manifested in every movement. In his enthusiasm and excitement we heard him exclaim, "It is a galloping Convention," and as we read his paper and followed the doings of that Convention, we said it was well named.

We were inspired to see the activities of so many of our young people in connection with the Convention. One of our own boys, Rev. Jimmie Street, was active and outstanding in the song services. As was also the case with our college presidents who brought so many students into that Convention, who brought so many beautiful quartets that were full of joy and sunshine.

We were made to rejoice as our pastor, Rev. James B. Parker, came by Ashland and picked up one of our young consecrated laymen, W. B. Gresham, and they pushed on by Holly Springs where they picked up Pastor R. A. Morris of that place and Rev. J. L. Courson, of Slayden. They reached Natchez on time for the opening of the Convention and on their return reported to the church here a glorious time.

Another important feature of the Convention was the great number of our battle scarred veterans present and taking an active part in every phase of the work. Men like Drs. W. T. Lowrey, J. N. McMillin, R. B. Gunter, P. I. Lipsey, B. D. Gray, Bryan Simmons, G. S. Jenkins and many others who are the sages of our Mississippi forces and we feel sure that the part they played in encouraging the younger members were after the type of influence that Paul left as a rich heritage to his beloved son, Timothy. With such fine showing we feel like the future of Mississippi Baptists is very bright and encouraging.

This great meeting was made very much richer by the presence of so many visiting preachers and laymen and while the preachers added much interest to the Convention that we would like to mention if space would allow, however we are going to be content to close by mentioning two laymen who delivered some messages that were outstanding.

Judge Jno. W. McCall, of Memphis, gave us some very heart-searching thoughts on the lost word of the nineteenth century, "Sacrifice." This loss has brought some grave responsibilities into our homes, our churches, our state and our nation.

The climax of the Convention seems to have been reached when Dr. Jno. L. Hill, of Nashville, took the floor in the interest of Sunday school work and reached up into a field of thought that preacher nor

layman had ever surveyed before and it was indeed a pathetic scene he left us to face as he drew back the curtain and allowed us to gaze upon the surging multitude that touched the heart of our Saviour so long ago.

This scene happened nearly two thousand years ago and it is alarming when we are told that more than a billion of men and women in the world today have never heard the name of Jesus. Eternity offers two homes to these people—one in a city where gates are pearl and streets pure gold; the other where the worm dieth not and the fire is not quenched. The life we live in the world is pointing toward one of these homes. Which?

J. W. Gresham

—BR—

S. S. ATTENDANCE DEC. 6, 1936  
Jackson, First Church ..... 855  
Jackson, Calvary Church ..... 838  
Jackson, Grif. Mem. Church ..... 623  
Jackson, Davis Mem. Church ..... 172  
Jackson, Parkway Church ..... 190  
Jackson, Northside Church ..... 100  
Laurel, First Church ..... 413  
Laurel, West Laurel Church ..... 389  
Laurel, 2nd Ave. Church ..... 220  
Clarksdale Church ..... 151

—o—

B. T. U. ATTENDANCE DEC. 6th  
Jackson, First Church ..... 105  
Jackson, Grif. Mem. Church ..... 247  
Jackson, Davis Mem. Church ..... 86  
Jackson, Parkway Church ..... 60  
Jackson, Northside Church ..... 36  
Laurel, First Church ..... 108  
Laurel, West Laurel Church ..... 104  
Clarksdale Church ..... 102

—BR—

The motorist was lost. He did not know which way to go. Suddenly he saw an old man approaching. "Hi!" he shouted. "Do you know the way to Widdlecombe?"

The old man shook his head. "No," he said.

The motorist drove on slowly, and when he had gone about half a mile he heard loud shouts behind him. He stopped and looked around. The old man had been joined by another, and they were waving him back. Slowly and painfully he backed his car down the narrow road. "Well?" he said.

"This is my mate, John," said the old man. "He don't know the way either."—Ex.

## "Pedigreed Cotton and Corn"

Prize winners. Leaders in variety tests. Cleveland 5-35 and Carolina Dell, 1" Staple. Maret's 100. Very early, new variety. Maret's Cleveland Wilt-Resistant, 1 1/16". Maret's Douthit and Yellow Chief Seed Corn. Plant Breeders in Field Seed. Write for catalog.

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and Manager  
Westminster, S. C.

## How To Quickly Check A Cold

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HISTORY OF THE BAPTIST  
CHURCH OF BAY ST. LOUIS,  
MISSISSIPPI

By W. W. Stockstill

—o—

The history of the Baptist work in and around Bay St. Louis is fragmentary and difficult to obtain. The present organization dates back to 1896. However, from the historical sketch of the work of the Baptists on the Mississippi Gulf Coast published by Rev. O. D. Bowen in 1882, it appears that the first Baptist sermon ever preached in the Town of Bay St. Louis was in February 1846 by Rev. Benj. Whitfield, and that a church known as Elim, a short distance back from Bay St. Louis, was constituted in 1858 with fourteen members equally divided between whites and blacks with Eld. W. H. Varnado of Hancock County as the first pastor. The war, of course, brought about a separation of the races, and it is further stated in this sketch that this church was dissolved at the suggestion of Rev. J. B. Hamberlin, a missionary pastor appointed by the State Mission Board and reorganized by him in Bay St. Louis on May 20, 1877 with eight members. This was the first Baptist church ever located in this city and it is stated that Alston J. Whitfield was the first person ever baptized here, the ordinance being administered by Eld. Hamberlin in May 1877.

From another booklet published by brother Bowen in 1911, giving a history of his life and ministry, it appears that this church was still in existence as late as 1882. From this little book and other sources we learn that there was Baptist preaching here at intervals, perhaps in the Methodist church, by brother Bowen and other missionaries sent out by the State Mission Board from that time until the present church organization was formed.

On August 2, 1895 Rev. J. J. W. Mathis, a State Board missionary, acquired from Mrs. Joan N. Seal for a consideration of \$75.00 a lot of land measuring two hundred and fifty feet on Easterbrook Street by seventy-three feet on Toulme Street, and immediately began the erection of the present church building. The building was perhaps in the course of construction at the time the deed was executed. This deed was taken in the name of H. L. Pledger, H. M. Graham, William Sylvester, Mary Z. Lampkin and J. J. W. Mathis, trustees of the Baptist Church of the City of Bay St. Louis and their successors in office. Evidently the number of Baptists in the city at that time was very small, as it is known that one of the trustees named was of another faith and another perhaps not a member of any church.

By the spring of 1896 the church building was almost complete and partially seated with second-hand chairs which had been donated. About the first of April 1896 brother Mathis secured the services of Rev. L. N. Brock of Mobile, Alabama, and held a meeting of several days duration. At the close of this meeting two people were baptized and a church organized with about ten members. The record of this organization has been lost or destroyed

and we have been unable to ascertain the names of all those who entered into the covenant.

It appears that the funds and the materials gave out before the building was fully completed, for the records of one of the justices of the peace of Bay St. Louis show that on June 25, 1896, a suit was filed against the church by the contractor to establish a mechanics lien against the building and grounds for a balance due on the contract. On November 9, 1896, a judgment was rendered in this suit for \$189.37 and court cost, and the property ordered sold to satisfy this amount. This judgment was later satisfied and the lien cancelled, perhaps with funds raised by a general appeal to the denomination throughout the state.

We do not know exactly when brother Mathis left the field, but from about 1897 to 1898 until the close of the year 1900, a man whose name we have been unable to ascertain and Rev. James G. Sibley who lived at Napoleon in Hancock County held services once a month for a few months each as missionaries of the State Mission Board.

From the close of the year 1900 to the beginning of the year 1903 there were no services. During this period and continuing until early in 1904, the church building was rented and used by the Episcopal congregation, the rent money being used perhaps to pay a balance due on the church organ and to repair broken window glasses. This appears to have been done by individual members of the church rather than formal church action.

On November 27, 1902, at the close of a service, which Dr. J. D. Searcy of Biloxi had been requested to hold, and which was held in the Methodist Church, the "Baptist Church was re-organized" with about six members entering into this organization. This was in effect practically a new organization. However, it appears that by common consent rather than by formal church action this organization was considered a revival of the former one and that all who had belonged to either were recognized as members of the church.

Among those entering into this organization was Rev. C. L. Corwin, a northern man, who came to Bay St. Louis from the Pacific Coast. The church as re-organized extended a call to him to become its pastor. He accepted the work and held two services a month during the year 1903, the State Mission Board paying the larger part of his salary.

From the close of the year 1903 until the beginning of the year 1913 there were several breaks in the services, as much as a year or two at a time. During this period the following missionary pastors served by appointment from the State Mission Board: Rev. M. E. Hulbert of Escatawpa, in 1904; Rev. J. L. Finley in 1906; in 1907 there were no services except a week's revival meeting which was held by Rev. W. N. Swain of Meridian; Rev. Webb Brame of Long Beach in 1909; Rev. B. L. Mitchell, who succeeded brother Brame at Long Beach in 1910 and part of 1911.

In 1905 while there was no regu-

lar services being held there was some agitation of the question of selling the church property and abandoning the organization entirely. To forestall this some of the members invited Dr. W. C. Grace, pastor of the First Church of Gulfport to hold a service and at the business meeting which followed, a resolution was adopted electing Dr. A. V. Rowe, corresponding secretary of the Baptist State Convention Board and his successors in office as sole trustee of the church, and declaring that the property should never be sold or disposed of in any manner without the consent of the Convention Board, it being in a sense mission property having been paid for largely with funds collected from the denomination throughout the state. This resolution has never been rescinded or revoked so far as we know.

At the beginning of the year 1913 Rev. Carl M. O'Neal took charge of the work by appointment from the State Mission Board and served the church half-time until the close of the year 1914, and it has ever since maintained half-time services except part of the year 1925. Upon his arrival on the field brother O'Neal began collecting the necessary funds, and soon had the church building completed, painted and seated as it stands today, except a new roof added in 1935.

During his second year brother O'Neal succeeded in having a baptistery built in the church. This was dedicated by a short and somewhat informal prayer service, but the church building has never been formally dedicated so far as we know.

Since the close of the year 1914 the following have served as pastors: Rev. J. W. Weathersby of Silver Creek in 1915; Rev. H. C. Roberts from Biloxi from 1916 to the close of 1920; Rev. J. S. Johnson from the Baptist Bible Institute, New Orleans, Louisiana, in 1921; Rev. W. A. Murry from Foxworth in 1922; Rev. B. F. Whitten from Coldwater in 1923 and 1924.

Following the resignation of Bro. Whitten the State Board withdrew its help and the church was without a pastor for a month or two; but Rev. J. G. Gilmore of Oyska, Mississippi, accepted the work on March 1, 1925, and supplied one Sunday in the month from Oyska, during the remainder of that year. In 1926 the State Board again extended help for that year only and brother Gilmore moved on the field and the church resumed half-time services. He resigned about the first of September 1928 and the church was without a pastor from that time until the beginning of the year 1929 when the present pastor, Rev. W. S. Allen, moved to Pass Christian and took charge of the work. Under his leadership help was again secured from the State Board, and during the years of his faithful service there has been a more permanent growth.

The present membership is ninety-two. This would indicate very slow

## EYES STING? BURN?

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growth, but the membership is more or less floating. People move here and remain a short time and then go somewhere else, and either take their letters with them, or are finally dropped from the rolls because they are lost sight of and cannot be heard from.

During the year 1925 it was proposed to sell the unused portion of the church lot for commercial purposes. There was some opposition to this, but a motion to accept \$250 for the lot finally prevailed and the property was disposed of without the consent of the State Convention Board. The treasurer was by vote of the church instructed to place the money in a bank at interest to be kept for a building fund, either for a new church or a pastor's home, but we understand that it was used for other purposes within a year or two after it was collected.

Since the church first began regular half-time services there have been a number of outstanding and successful revival meetings held which greatly increased and strengthened the church membership. Several of these are worthy of special mention, but space will not permit.

During the pastorate of brother O'Neal a Sunday school, prayer meeting and Woman's Missionary Society were organized and have been maintained ever since.

The church from the time of its organization has formed a part of the Gulf Coast Association, except the few years the Hancock County Association was in existence, which was organized in this church under the leadership of its pastor, Rev. B. F. Whitten, November 11, 1923, and was disbanded in 1929.

Before this sketch is closed let it be stated that the denomination owes a great debt of gratitude to brother Bowen, long since deceased, for collecting and preserving the history of Baptist work along the Mississippi Coast.

BR

Many church members are like the farmer's well, it had only two faults: it froze up in the winter time and dried up in the summer time.

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## A GREAT DISAPPOINTMENT

—o—

Since 1929 my hopes have been centered on the work I was called to do on the foreign field. I have gone to school, by borrowing money and the help of the Lord, to prepare myself to work among the Jewish people in Palestine.

After I finished the required work in school I have been out as a pastor to small country churches. Thirteen years have passed since God called me into His service as a missionary. The call is as strong today as it ever was. I went to the State Convention this year and my heart was lifted up. The foreign mission report was given and I enjoyed the report until the disappointment came.

The Foreign Mission Board has decided to lower the age limit to 32 years. In two more months I will be beyond the limit. The age limit before this was 35 and I still had hopes of going to the field I love and will ever love.

It is impossible for me to go now and now I have to adjust myself to new purposes through the leadership of the Lord.

I still owe a good bit on these debts that I have made preparing myself for one field of work—when I have to take another field of work instead. It looks as though I will have to sell my little home and pay these debts.

Will you pray the Lord that He will open the way to get this burden off my mind so I may be able to do better work in His kingdom's interest? —A Disappointed Man.

—BR—

BLUE MOUNTAIN COLLEGE  
B. S. U.

—o—

The Week of Prayer for Foreign Missions was observed on Blue Mountain campus, beginning Sunday, November 29. Noonday prayer meeting was led on that day by Mrs. J. S. Riser, wife of our pastor, who brought an inspirational message pertaining to the Week of Prayer.

During the week of November 29 a soul-winning course was conducted by Dr. W. C. Tyler, the college Bible professor. A large number of girls were present at the four classes, demonstrating by their attendance a desire to become soul-winners. Dr. Tyler emphasized the necessity for prayer and understanding the Bible before one can become an effective soul-winner. Dr. Robert Leavell's book, "Winning Others to Christ," was used as the basis for study. Through Dr. Tyler's illuminating talks each girl must certainly have gained a deeper understanding of soul-winning, and we are grateful for his influence during these special messages.

Beginning on Tuesday, December 8, a very beneficial Y. W. A. study course is being held, with Miss Minnie Landrum as our guest speaker. The book used is "Sharing with Neighbor America," by W. C. Taylor. Miss Landrum is also speaking at chapel and at noonday prayer meeting during the week.

Eileen Stubblefield, Reporter

—BR—

Little Marvin found a button in his salad. He remarked, "I suppose it fell off while the salad was dressing."—Our Youth.

## NEW CHURCH

—o—

On Sunday evening, November 29, five miles southwest of Raleigh, Smith County, Rev. J. C. Bankston, Oscar Bankston and myself organized a church with 23 members. They selected two men for deacons, and we ordained them: Ed. Parker and James Jordan. The people of the community had built a house; floored and seated it, and most of the overhead was sealed. They also organized a Sunday school. The people seemed to have a mind to work. We appointed a pulpit committee to see about a pastor. A large crowd of people was there.

D. W. Moulder

—BR—

## LEAKE COUNTY W. M. U.

—o—

During the Week Nov. 29th to Dec. 4th, Miss Evie Landrum, state field worker of B. W. M. U. was in Leake County with the superintendent of the County, Mrs. H. H. Brooks, organizing and re-organizing W. M. U. work.

Nine churches were touched in these six days. The book "Palestinian Tapestries" was very effectively taught by Miss Landrum on Sunday afternoon, Nov. 29th, to two societies. In three churches, one day each was spent teaching methods and plans of W. M. U. work, and one day was used for an all-day executive meeting or associational clinic, held at Carthage with four churches represented.

The fields of this county are truly "ripe unto harvest" for mission work. In each church we found women with hungry, yearning hearts for more missionary work and zeal in their local churches and yet, not knowing just how to put it in.

Despite the fact that it rained almost every day we met every appointment and found a ready response in every church visited with one exception.

The testimonies given are but evidence of the fact that women are as eager to help carry on the cause of Christ today as they were when the Master Himself was on earth and loved and used them in a large way in His earthly ministry.

Many people are still opposed to woman's work for the Lord but in every instance we find that it is because they are ignorant of the part woman played in Christ's earthly ministry, his attitude toward women and the part that women had in the first century with the apostles and disciples. Many times they are recorded as laboring with them. Surely Paul gave his approval when he said, "Help those women who labored in the gospel"; when he commanded Phoebe, a servant of the church at Cenchrea and said, "Receive her in the Lord as becometh saints, and assist her in whatsoever business she hath need of you."

—BR—

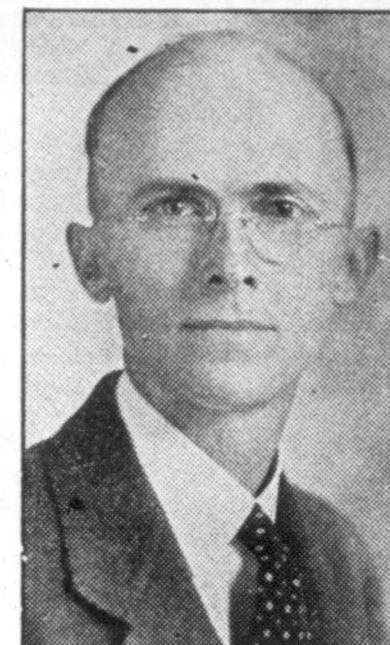
Tommy: "That mouth-organ you gave me for my birthday is easily the best present I've ever had, Uncle."

Uncle: "I'm glad to hear that."

Tommy: "Yes, Mother gives me six-pence a week not to play it."—Sunderland Echo.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD.



DR. A. B. WOOD  
Pastor, Forest, Miss.

—o—

## MISSISSIPPI GAINS — NORTH CAROLINA LOSES

Dr. A. B. Wood, who has come to Forest as the successor of Dr. W. C. Howard, comes from a successful pastorate at Thaxton, N. C.

Dr. Wood is an A.B. graduate of Wake Forest College, with Th.M. and Th.D. degrees from the Southern Baptist Theological Seminary at Louisville. While studying for his doctorate Dr. Wood was Fellow in the Department of Homiletics and Sociology and instructor in English.

Between his college and seminary work Dr. Wood was for two years head of the English Department of Fruita Institute.

His pastorate at Maxton covered a period of nine years with all lines of work showing marked progress. Every year saw the Sunday school on the A-1 list, with all other organizations flourishing. During the depression a Sunday school plant was built and paid for. A corner lot was purchased looking toward future expansion, besides overhauling the entire church plant.

On the last Sunday at Maxton Dr. Wood received 20 additions.

One of the secrets of Dr. Wood's success is his wife who is a graduate of the W. M. U. Training School and quite active in W. M. U. work, having been county president of the W. M. U. in her association.

—BR—

Customer: "You know that music stool you sold me?"

Merchant: "Yes."

Customer: "Well, I've twisted and turned it in all directions, but I can't get a single note out of it."—Epworth Highroad.

—BR—

The conductor of the band glared at the cornet player. "Why on earth," he yelled, "did you leave off playing just as we get to the chorus?"

"Well," said the cornet player (a raw recruit), "on my music it said 'Refrain.' So I did."—Pearson's.

checks

# 666

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## AN ORDINATION SERVICE

—o—

On the fifth Sunday in November in the Peach Creek church in Panola County brethren J. Wallace Parnell and Freeman Gillespie were set apart to the full work of the ministry. These young men were reared in the Peach Creek community and each is from a good substantial family. Brother Parnell is a graduate of Mississippi College and will finish a three year course in the Seminary at Louisville, Ky., with the current session. Brother Gillespie is in his second session in Mississippi College.

The pastor of the church was assisted in the service by brother W. R. Storie of Sardis and Dr. J. W. Lee of Batesville.

The sermon was preached, at the request of the young brethren, by the pastor under whose ministry they were converted and by whom they were baptized. Brother Storie led in the ordaining prayer and presented the Bible. Brother J. W. Lee delivered a forceful charge, speaking out of a long, ripe ministry.

It was a memorable day in the eventful history of this old country church. A feeling prevailed that the church and community were signally blessed of the Lord in calling these two from among them to be preachers of His word.

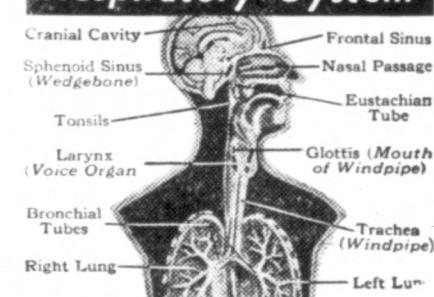
Walton E. Lee, Pastor

—BR—

Tourist: "This seems to be a very dangerous precipice. It's a wonder they don't put up a warning sign."

Native: "Yes, it is dangerous, but they kept a warning sign up for two years and no one fell over, so it was taken down."—Ex.

## Respiratory System



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## REPORT OF THE NOMINATING COMMITTEE OF THE BAPTIST STATE CONVENTION

—o—  
Board Members

## Term Expires 1937

Association	Representative
Carroll	L. D. Sellers
George	F. J. Eubanks
Greene	W. E. Stewart
Grenada	C. E. Patch
Holmes	Judson Chastain
Jasper	W. O. Carter
Jeff Davis	E. I. Farr
Jones	E. D. Hurst
Kosciusko	A. T. Cinnamond
Lauderdale	J. H. Street
Lawrence	B. E. Phillips
Lebanon	M. P. L. Love
Lee	S. B. Cooper
Leflore	C. S. Thomas
Lincoln	B. L. Davis
Monroe	J. M. Walker
Montgomery	N. G. Hickman
Panola	W. E. Lee
Pearl River	S. C. Powell
Scott	C. O. Estes
Tate	W. W. Grafton
Winston	J. N. McMillin

## Term Expires 1938

Alcorn	T. W. Young
Benton	W. B. May
Itawamba	S. T. Graham
Marion	H. D. Jordan
Marshall	R. A. Morris
New Liberty	Charlie Morgan
Newton	J. E. McCraw
Oktibbeha	J. D. Ray
Perry	T. R. Coulter
Prentiss	J. D. Thompson
Rankin	D. H. Barnhill
Riverside	N. D. Timmerman
Sunflower	W. A. Bell
Tallahatchie	J. R. G. Hewlett
Tippah	J. B. Parker
Tishomingo	M. C. McGill
Union	J. V. May
Walthall	W. R. Cooper
Wayne	M. S. Varnado
Yalobusha	G. E. Denley
Yazoo	D. I. Young
Zion	J. B. Middleton
Simpson	G. O. Parker

## Term Expires 1939

Bolivar	I. D. Eavenson
Calhoun	R. B. Patterson
Clay	E. F. Wright
Chickasaw	D. L. Hill
Choctaw	H. L. Rhodes
Clarke	E. C. Hendricks
Coldwater	C. P. Dockery
Columbus	J. D. Franks
Copiah	Geo. P. White
Covington	Joe Byrd
Deer Creek	J. D. Davis
Franklin	W. W. Kyzar
Hinds-Warren	W. A. Hewitt
Gulf Coast	G. C. Hodge
Jackson	J. F. Brock
Kemper	C. E. Bass
Lafayette	F. M. Purser
Leake	W. C. Hughes
Madison	L. B. Campbell
Mississippi	E. K. Cox
Neshoba	D. A. McCall
Noxubee	R. D. Pearson
Pike	J. B. Quin
Pontotoc	H. G. West
Smith	D. W. Moulder
Union	Varda Smith

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Mississippi College Trustees

## Term Expires 1937

A. C. Puckett	Columbus
Greek Rice	Jackson
J. E. Wills	Newton
W. E. Farr	Goodman
R. L. Bedwell	Columbus

## Term Expires 1938

R. E. Jackson	Cleveland
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N. R. McCullough	Hattiesburg
Kern Pratt	Greenville
W. A. Sullivan	Natchez
J. W. Lee	Batesville

## Term Expires 1939

J. W. Mayfield	McComb
Webb Brame	Yazoo City
T. M. Hederman	Jackson
A. S. Bozeman	Meridian
F. M. Coleman	Jackson

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Blue Mountain College Trustees	
Term Expires 1937	

Mrs. Clara Powell Trussell	Jackson
W. C. Stewart	Houston
W. H. Anderson	Booneville
J. P. Kirkland	New Albany
Mrs. Iris Richey Carpenter	S'kville

## Term Expires 1938

Ira B. Seale	Holly Springs
W. H. Vanlandingham	West Point
Paul Owens	New Albany
E. M. Hawkins	Corinth
Mrs. Emma F. Armstrong	L'ville

## Term Expires 1939

H. E. Ray	Corinth
J. N. Berry	Tupelo
John Collier	Leland
A. A. Graham	Blue Mountain

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Woman's College Trustees	
Term Expires 1937	

A. Polk	Hattiesburg
R. W. Fox	Hattiesburg
Robert N. Ross	Hattiesburg
G. M. McWilliams	Hattiesburg
J. E. Byrd	Mt. Olive

## Term Expires 1938

R. K. Corder	Picayune
C. H. Lipsey	Brookhaven
E. H. Westmoreland	Leland
H. T. Brookshire	Gulfport
Ben Stephens	Hattiesburg

## Term Expires 1939

J. A. Barnhill	Hattiesburg
W. A. Greene	Waynesboro
J. J. Denson	Bay Springs
W. J. Pack	Laurel
F. D. Montague	Hattiesburg

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Trustees Ministerial Education	
Term Expires 1937	

A. A. Kitchings	Clinton
W. S. Landrum	Clinton
Owen Williams	Utica

## Term Expires 1938

M. P. L. Berry	Clinton
D. A. McCall	Philadelphia
R. L. Breland	Coffeeville

## Term Expires 1939

M. O. Patterson	Clinton
J. W. Middleton	Clinton
M. Latimer	Clinton

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Trustees Mississippi Baptist Hospital	
Term Expires 1937	